A TREATISE, CONCERNING THE DEATH *and reſurrection of our bodies*, grounded vpon our Sauiour *Chriſts words, in the eleuenth* verſe of the eleuenth chapter of *the goſpell of Saint Iohn*:

Made by
HENRY HODDESDON, Maſter of *Art, and ſtudent in Diuinity.*

Iob. 14, 14.

Putaſne mortuus homo rurſum viuet? cunctis diebus quibus nunc militio, expecto donec veniat immutatio mea.

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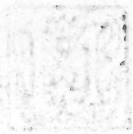

TO THE RIGHT HONORABLE the Lord Ellesmer, Lord Chauncellour of England.

MY Lord, I was once bold, to giue your Lordship a little booke concerning loue and friendship, a meditation not vnfit, as I suppose, for your Lordship, louing to al, and worthy to be loued of all. Now I am emboldened to present vnto your Honorable and most accurate view, these poore meditations concerning the death of the body, and the resurrection of the same, meditatiõs not vnnecessary, for they concerne all men liuing. In both well I wot I could bring nothing to your Lordships mind vnknowne, but that is knowne already, yet they are as testimonies of my humble seruice and duty to your Honor, and in some sort of my labours and endeauours, and time long spent, infortu-

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nate, if I may ſo ſpeake: vnto the which if your Lordſhip ſhal pleaſe to grant that encouragement, which Anto your godly zeale and good wiſedome ſhall ſeeme meete, they ſhall be ready both to acknowledge & reaccquit the ſame to their vttermoſt, with daily prayer vnto God for encreaſe of Honour and proſperity vnto your Lordſhip, and yours, this new yeare and alweies.

H. H.

A table of the chief things, contained in this booke.

First a briefe exposition of the words of Christ, *Lazarus is dead*, &c.

Of foure principall things handled in this booke: the first whereof, is, that the friends and louers of God do die aswell as others, wherein is shewed, first, that death is incident vnto all men liuing.

Secondly the causes of death, which are 3. the sentẽce of god, the course of gods prouidence and will: and the corruption of mans flesh, which must bee altered and changed.

Thirdly the notes which arise from this doctrine, first the seuerity of gods iustice against sin, Secondly the mercye of god towards his children, vnto whom death is a passage to life.

Thirdly that death is an aduantage or gain vnto vs.

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The ſecond principall thing heere treated of is this, that when our friends and faithfull people die and depart from vs, there is cauſe of heauineſſe vnto vs: where is ſhewd firſt, by examples in the ſcripture, that the vſe of the godlye hath beene to mourne at ſuch times.

Secondly the cauſes of mourning in reſpect of our ſelues, in reſpect of them, and in reſpect of others.

Thirdly how we are to mourne, viz. neither too much nor too little, but in meaſure and with diſcretion, as the party dead is more or leſſe worthy.

Laſtly is ſhewed the notes of this doctrine which ar theſe 2. Firſt, that they who mourn not at all at the death of their friends, ſeem altogether void of naturall affection.

Secondly that they do ill who mourne exceſſiuely, in which pointe is declared who they ar that may be thought to mourne exceſſiuely, & how Chriſtiãs, for the hopes ſake of the reſurrection which they profes, muſt labor againſt ſorow, & at any hand forbear to offend in this kind.

The third principal thing treated of in this book, is this, that death is not to bee feared where is ſhewed, that three things cheef-

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ly make death fearefull: the losse men sustaine by it, the paine of it, & the euil which doth follow it.

Secondly it is answered concerning the righteous, that the former things which make death fearefull, are not to bee feared of them: first because death is a debt which we owe vnto god, and it is reason we shold be cõtẽt with it. For in respect of God it is iust, both in that he may do what pleaseth him, & in that it is deserued of vs. Secondly whensoeuer it cometh, it is by his will & appointmente, who knoweth and not wee whither life or death bee better for vs.

Secondly it is shewed that the pain of death is not to be feared: first because it is sufferable as it is declared by examples of men, who in the strength of nature haue contẽned it: but much more of the martirs in the primitiue church, who endured all kind of strange torturs that could bee deuised, ioyfully for the name of christ. 2. It is declared, that albeit the paine of death were insufferable, yet is it short and may pas without sence as it shoulde seeme, or feeling of any paine at all, or very little.

Thirdly it is shewed that the suspicions of euill, great and vnspeakable which followe death

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deth concerne not the righteous, but the vnrighteous, for whō there is no comfort, nor ought any to be giuē: but for the righteous it is said, that death is either an end of al misery vnto him, as euē the Atheist, carnall & vnregenerat must be forced to confes: or it is the beginning of all happines, as we beleeue & profes, who haue learned Christ,

Fourthly it is shewd, that notwithstāding this which hath been said, in regard of the infirmity of the flesh, suspitions and feares, arise in the minds of the best, as either in regard that our nature abhorres death, or in regard that our faith is weake against the fear of death, which is incidēt to our nature it is shewed that faith only cā cōfort vs: but that faith is weak, it is declared, both in regard of the things beleeued & of the doubts which our minds do cast, whither they belong to vs or noe. Against the first, the only remedy shewd, is frequēt meditatiō & exercise in the word, & cōstāt resolutiō with our selus & opiniō touching the infallible truth of it. Against the 2 doubt, viz: whither the promises of god concering eternal life belōg vnto vs or no: the remedy is an exact examining of our selues, first whither we hate the spirit of god or no. Secōdly whither we

haue

haue walked according to the ſpirit, or no whither we haue the ſpirit of God or no: it is ſhewed that wee ſhall know, firſt by his power, which we feel within vs; & Secõdly by his work which he doth effect in vs: that the power of the ſpirit may bee felt & perceiued within vs, it is ſhewd by teſtimonies out of the ſcriptures & of ſome fathers, the work of the ſpirit is declared to bee of two ſorts, viz, faith & loue, wher it is ſhewd how this true faith may be diſcerned frõ falſe, & what it is, & wherby to be known: the work of loue is declared to be of 2. ſorts, either towards god, or towards man. Cõcerning the loue of god, it is ſaid that there is a fals loue & there is a true, and how the true may be diſcerned: concerning charity or the loue of men, it is ſhewed, that ther is a true & feruẽt charity, and a falſe & cold charity, & how the true may bee knowne,

The Second examination of our ſelues is ſhewed to bee in this, whether wee haue walked in the ſpirit or no: where is ſhewed firſt that this is a certain argument that we belong vnto chriſt Secondly that we muſt not walk in the fleſh: & thirdly wherin the true trial & touchſtone of our walking and examination in this point doth conſiſt.

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5. The concluſion of this point is gathered from the premiſſes, how we ſhould knowe whether we belong to Chriſt or no,

Laſtly the notes and obſeruations ar three firſt that death is not ſimply euill, but in a kind. Secondly that it is not to be feared: Thirdlye that the beſt remedy againſte it is long before to thinke and meditate, and prepare againſt it.

The fourth principall thing treated of in this booke, is this, that they who dy ſhall againe be raiſed to life, when the reſurrection of our bodies is confirmed: firſt by ſcripture, Secondly by reaſon. Thirdly by examples: and laſtly by teſtimonies of the beſt learned of all ſects and times. For teſtimony of ſcripture it is ſhewed, that all the Bible doth confirme it, notwitſtanding ſom few places which are moſt expres and plain are recited

The reaſons which ar vſed to confirm the reſurrection of our bodies are diuers, but amongſt other 3 are cheefe, Firſt becauſe chriſt is riſen: Secondly becauſe the ſpirite of chriſt dwelleth in vs, euen in our bodies Thirdly becauſe wee have beleeued in god

The examples which ſhewe the reſurrection of our bodies, are of two ſortes, in like

like and in the ſame kind: in like, as paſt and preſent. paſt, as the creation of the worlde, the making of man, his propagation and preſeruation: preſent, as the example of the muſtard ſeede, of the corne which is ſowed, and of all things which growe out of the earth, which in the winter ſeem dead, and when the ſpring commeth, reuiue againe. Examples in the ſame kind, which do ſhew the reſurrectiō are diuerſe, the dead which haue been raiſed to life, whereof we haue teſtimony both in the olde and new teſtament.

Laſtly, the teſtimonies which do confirm the reſurrection, are not of the Iew onely, but of the Gentile alſo, and that before Chriſt and ſince, where is ſhewed that amongſt the Gentils were certaine prophets called *Sibills*, who liued aboue a thouſand yeeres before Chriſt, who did prophecy of the day of doom, and reſurrection to iudgment, and that *Zoroaſtres* a great Magitian and auncient Aſtronomer, *Theopompus*, the Stoicks, *Plato*, and the Aſtrologers, with all the auncient learned Gentiles, did affirme and thinke, that there ſhoulde bee a reſurrection or reſtoring of all things: that chriſt and his Apoſtles did teach it, that the martyrs

tyrs with their bloud did confirme it, and now all christians beleeue it, in which respect it is declared, that it should bee most vndoubtedly maintained & beleeued.

The notes or obseruations from the assured knowledge and confirmation of this doctrine, touching the resurrection of our bodies, they are three. First that the magnanimity and courage of a true Christian, is incomparable, such as the heathen, who knew not Christ, did admire, but coulde by no meanes attaine vnto it.

Secondly, that the studye and care of a Christian should be this only, to make sure this, that he doth pertain to Christ.

Thirdly and lastly, so doing he shal be assured that death is no losse, but an aduantage vnto him.

The conclusion of all is, that seeing we must die, that all is vain, and that the world is to be contemned of vs, and seeing that we shall rise again: that we seeke the kingdom of God, and with all violence striue to enter into it.

Iohn. 11. 11.

Our friend Lazarus sleepeth, but I go to wake him vp.

IN this Chapter is shewd, the story of Lazarus, his sickenesse, death, and raising againe to life. Lazarus hee was the naturall brother of Mary who loued Christ so exceedingly, as may appeare Luke. 7. 47. And of Martha who was so carefull to entertain him: Luk, 10 40. No question therfore but that our sauiour Christ loued both him and them, according to that which is Prouerbs. 8, 17. I loue them that loue me.

And so indeed it is testified most plainly in the third verse of this chapter, where it is said, his sisters Martha and Mary, sent vnto Christ, saying, Lord beholde, he whom

thou louest is sick: & in the 5 verse, on this maner, Jesus loued Martha and her sister and Lazarus. Lazarus then whom christ loued also, was sick, And in tender loue, the sisters sent worde vnto christ being absent, that he was sick, whom both they and hee loued. This sicknes a man wold haue thought cold not bee vnto death: for it was not to be thought, but Christ who could haue made he shold not haue died, as it is *I*ohn 11.37. would, because he loued him and his sisters, most dearly, who did entreate for him. Notwithstandinge it fell out otherwise, for as it is *I*say 55,8, my thoughts ar not your thoughts saith the Lorde. Christe therefore staieth, and delayeth, when he hearde hee was sicke, till hee was dead, and then hee prepareth to goe vnto him: to signify vnto vs these two thinges. Firste that hee oftentimes deferreth to helpe til there be most great neede of it. And secondly hee is able to helpe, bee the case neuer so desperate when Martha therfore and Mary sorrowd, for the death of their brother, as it is vers 19, hee drewe neere to them to comforte them and he raised Lazarus to life, who had been deade four daies when no man

wold

wold haue thought it possible. verse. 39. When he was sick, Martha and Mary sent vnto him, though hee had no need to be told, for hee knew all thinges Iohn. 2, 24. When he was dead, he knew it, though noe man told him, and being vnwilling hee should yet dy, while hee did liue, who was able to raise him to life, he saith vnto his disciples: Our friend Lazarus sleepeth, but I goe to wake him vppe. The wordes contain two simple propositions, the one whereof doth dissente or differ from the other; the first proposition is this, our frind Lazarus sleepeth, the Second I go to wake him vp, & the note of differẽce is this, our frind Lazarus sleeps but I go to wake him vp. In the first wee obserue first the party, viz: Lazarus Secondly the attribute or adiunct giuen vnto him, our frind Lazarus, thirdly the Accidente which had beefallen and happned vnto him Our friende Lazarus sleepeth. In the second proposition wee note first the party signifyed in the pronoune I: secondly the Action, I goe, thirdly the end and entent, to wake him vp: Lastlye our frind Lazarus sleepeth, But I go to wake him, viz. though hee sleep, hee shall

not sleepe long: for I come vnto him and wil wake him.

Lazarus, not Lazarus the begger, Luke. 16,20. But Lazarus the brother of of Martha and Mary, who receiued Christ to house, luk. 10,38, that Lazarus, he was accepted, and when hee died hee founde mercy: for it was Gods pleasure, that his paines which heere he did abide patiently, should there be turned into pleasures as it is in 25 verse of that chapter: This Lazarus, he was the brother of them, who had harboured Christe, luke, 10,39 and fed him, and that in his own person, And therfore the louer of al mankind, luk. 19, 10. could not but loue where he was beloued, both him and them, and that exceedingly. When he was dead therefore, hee wepte because hee had loste him, and hee wept to see them weepe whom hee loued: in so much, that they who beheld him said. verse, 36. behold howe he loued him &c. Lazarus our frinde, amicus noster the word signifieth a louer, one that wisheth or desireth good vnto another, one soule in two bodies. Samuel, 16.2, The soul of Jonathan, was knit with the soule of Dauid, and Jonathan loued him, as his own

soule,

soul. Our frend, a frend to me and a frend to you, A friend, to me, mark, 3, 35, whosoeuer doth the will of God he is my brother, and sister, and mother, viz. my kind. A frind to you; 1, John, 5, Euerye one that loueth him which begatte, loueth him also which is begotten of him, if hee loue me the lord he loues you my seruaunts, & frends. For so it is, Iohn. 15, 14. yee ar my kinds: and henceforth call I you not seruants, but I call you frindes: and Lazarus our frinde sleepeth: there is a double sleep, the naturall sleepe of the body, & the sleep of death, The naturall sleepe of the body, in which respect it is sayd, 1. sam, 26 21, that Saul and his company were all asleepe, The sleepe of death which is vnproperly called asleep, by waye of Metaphor & similitude, in which respect it is said 2, Kings 26, 21 *Ezekias*, slept with his fathers; viz, he died as his fathers did,

Both these significations ar founde in this chapter, in the former the disciples say Lord if he sleep he will do wel enough and, in the later, Christ speaketh in this our text, our kind lazarus sleeps: which sleepe hee interpreteth afterwarde, to bee meante of death, For so he saieth plainly

vnto them, verse, 14, Lazarus is deade, Our frinde Lazarus sleepeth, the meaning is our frinde Lazarus is dead. Quid est somnus, sayth one, nisi breuis mors? What is sleep but a shoꝛt death? Et quid est mors nisi longus somnus? What is death but a long sleepe? in sleepe wee rest, a little while, and againe a little while: and wee wake, So in death wee reste, foꝛ so speaking of death, Iob. 3, 17. hee saieth on this maner, the wicked haue there ceased from theire tyranny, & there such as laboured valiauntly, are at rest. And after a while, wee shall wake, viz: rise from death, Foꝛ so teacheth the Apostle, Thess. 4, 14, if we beleeue that Iesus is dead, euen so those which sleepe in Iesus, will God bꝛing with him: in sleepe wee reste, some a nighte, oꝛ [illegible] shoꝛte while: in death wee rest long, and theꝛefoꝛe death wee say is a long sleep: A sleepe, foꝛ so Iob calleth it, Iob, 14, 12, man sleepeth a long sleepe, for so he saieth: hee shall not be raised from his sleep, till the heauen bee noe moꝛe,

Our frinde Lazarus sleepeth, I goe to wake him vp, I goe: when martha, & mary sent vnto him to tell him that Lazarus

was

was ſick, the Euangeliſt ſaieth, hee abode in the ſame place, where he was, & would not go: now that he knew he was deade, hee ſaieth I goe to wake him. When hee was ſick hee woulde not goe, albeit they ſent vnto him, and why, as he ſaieth to his mother Mary, Iohn, 12, 4, Nondum venit hora mea, Mine howre is not yet come. Now ſaith hee I goe and why? Vadit, et venit cum vult, Hee goeth and hee cometh when he will, Cantic: 2; 7, I charge you that ye ſtir not vp, nor waken my Loue, vntill he pleaſe. I goe to wake him vpp, as when Iairus daughter was dead, hee ſaid, ſhee is not dead, but ſleepeth: therefore he called vnto her ſaying, maid ariſe and as it is, Luke 8.55. her ſpirite came againe, and ſhe roſe ſtraight way. So hee ſaith, I goe to wake him againe: viz. with my voice, to ſtir him vp, and raiſe him to life, albeit he be dead. Vox *D*omini in virtute: the voice of the Lord is mighty, Pſal. 29, 4, Gehezi may lay the ſtaffe vpon the child, but if Eliſhai come, it is raiſed to life, 2, Kings, 4, 36, The diſciples may ſhewe their good will, and not preuaile: Mat, 17, 16, But if the Lord ſpeake the word, it is ſure doone, imperium Dei opus fuit,

suit, his power worke it at an instant, if he will onely: According to that of the leper, math, 8, 2. Domine, si velis, poteris, Lorde if thou wilt thou canst. I goe to wake him vp, viz. with my voice to stirre him or raise him to life, for though man can not call again, the spirit that is departed Eccles. 8, 8, yet he that is the lord, Hebre, 2, 3, the messias, which was to come math, 10, 3, God and man, as the Apostle signifieth, 2, cor. 5, 19, God was in christ, viz: Christ, who was man Iohn, 1, 14, was God also. For so the Iews saide vnto him, Iohn, 10, 33, thou being a man, makest thy selfe God, He I say, is able to call againe the spirite, and to say as it is, psal 90, 2. Come againe you children of men: according to that wee reade math, 11, 4, goe and tell Iohn what things ye haue heard and seen: the deade are raised vp, viz I haue power euen to doe this great thing, Lazarus is deade, therefore I goe to wake him, viz. though hee bee deade in the graue and that foure dayes, so that by this time hee stinketh, as Martha spake verse 39 of this chap; yet for al that, if I crie loude, verse, 43, he shal come forth. Our frind Laza-

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rus is dead,, but I goe to wake him. Our frend Lazarus is deade, heere is cause of heauinesse; yea of weeping to me, to you: to me, for so it is saide, 1, John, 11, 35, and Jesus wepte according to that proverb: 8, 17, I loue them that loue mee, and so consequentlye am sory for the death and departure of him, that loued mee, As his disciples, who loued him, were sory for his departure after ward: as may appear Iohn 16, 6, to you also there is cause of heauinesse, and weeping, because yee are my frends, Ioh, 15, 15. and so consequently of like affection vnto me, and wil weep with me: rom, 12, 15, Againe Lazarus is deade; there is cause of heauinesse, and of weeping to Martha and Mary his sisters, and our frends who mourne for him as may appeare 19, verse: Finally Lazarus is dead, heer is cause of vnkindnes with some, and of Obloquy with others. of vnkindnes with Mary, and martha, that I coulde not come, being sent for: so they both spake verse 21, and. 35, lorde if thou hadst beene heere my brother had not been deade: as who say, it was vnkindly done, he would not come to saue his life Againe danger of obloquy, and euil speaking

king, as who say, he could not haue deliuered him from death: for otherwise, if hee could he woulde, *Iohn*, 11, 37. Could not hee, say the Iewes, who opened the eies of the blinde, haue made also that this man shoulde not haue died? Against all these therefore, hee saieth: but I goe to wake him, to witte, that both I and you, and Mary and Martha may leaue sorrowing, & that our sorrow may be turned into ioy. For so wee reade afterwarde it was, when they supped al together, after Lazarus was raised to life. John, 12. 2, and that, the glory of God might bee seene, and it might bee knowne and the Iewes might beleeue, that hee was the sonne of God: for so he speaketh, Iohn, 11, 41, father I thanke thee, that thou hearest mee alwaies, but because of the people that stand by, I saide it, that they may beleeue, that thou hast sente mee.

Hitherto we haue discoursed very briefly, concerning Lazarus, who was dead, and whose death our Sauiour Christ calleth a sleepe, and whom he sayeth that he would wake, viz. he would raise to life. Out of which words the things we wold consider, and vpon which wee will insist more

more largely, be these. First, that the frendes and louers of God die aswell as others, Secondly that there is cause of heauinesse, when they die, and departe from vs. Thirdly, that death is not to be feared. Fourthly and lastly, that after a while they that die, shall againe be raised to life.

The points to consider out of these words are these, that the feindes and louers of Christ in this world die aswell as others Secondly that there is cause of heuines, when they die and depart from vs, thirdly death is not to bee feared, and Lastlye that after a while they that die shall againe be raised to life.

Of the first consideration, that the friends and louers of God in this *world, die aswell as others.*

THE first point is this, that the frends and louers of Christ in this worlde, die aswell as others; for all die, aswell one as another. *Salis [illegible] vnde venerat, illuc abiit.* Salt which was of the water, becoms water againe. And as Ecclesiast saith

41,10,all that is of the earth, shall turne to earth againe: psal:89,48-what man liueth and shall not see death? as saith the psalmist.for this is the ordinance of God as Eccl. saith, ouer all flesh: according that we reade gen, 3,17 dust thou art, & into dust shalt thou return, and the *Apostle*,S.Paul rom,5,12, he saith that death is gon ouer al men,the dearest saints and seruantes of God since the beginning of the world haue died,and been subiect to this sentence and doome,Adam,Noah, Abraham,Lot, *Moses*,Iosuah,Dauid,*Salomon*,Job,Ezechias, *Iosia*, the Apostles, *Peter*, James,*Iohn*, and Mary the Mother of Jesus,and in this place Lazarus; of whome it is saide,that christ loued him. Ther are onely two in scripture,to witte Henoch and *Eliah*,who may seeme to be priuileged and free in this respecte,For of Henoch it is said:God took him away, that hee was no more seene:genesis,5,24, and of Eliah it is saide,hee was taken vp by a whirlwind,into heauen. 1,reg,2,11 But whether these wer taken into earthly paradise, as some haue thought,& shall come againe before the second comming of christ,which is not like:or whither be

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ing take vp, they afterward wer dissolued their bodies turned into earth, and buried, or remaining, no man knowes where, as Moses was, deut, 34, 6: or finallye, if they weren in a moment changed, as they shalbe, who remain aliue in ẏ later day, according to ẏ of ẏ Apost, 1, cor 15, 51 we shal not al sleep, but we shal al be chāged. How soeuer it is certain they died as al others haue done, or were chāged, which change was vnto them a kind of death, before they were translated into heuen as types infallible, and similitudes or examples aforehand, of the future resurrection & translation of our bodies, from earth vnto heauen: the reasons of this ineuitable necessity of death, they are, the iudgemēt of God, the course of his prouidence and will, and the corruption of our flesh which must be altered, before it can come to heauen, The iudgemente of God, for the sentence of God was, that at what time man sinned he shoulde die, gen, 2, 17, Of the tree of knowledge of good, and euill thou shalt not eate of it: for in the day thou eatest therof, thou shalt die the death and when hee had eaten; hee pronounced the sentence, genes, 3. 19, dust thou art and into dust shalt thou retourne, and the Apostle

postle, sainte Paule, saith, it is a statute: viz a thinge inviolable, which can by noe meanes bee dispenced with, hebr :9,27, statutum est omnibus mori, It is appointed vnto all men, that they shall once die &c: This made Iosuah say, 3:14, when he died, he went the way of al the world, viz the way which al must goe that are born into the world: hac conditione saith one) intrauimus: vt exiremus: viz, we entred into this worlde, vpon this condition that we shoulde goe out of it againe: not Adam the fyrst man that liued, but he died, Genesis 5, not Abraham who was founde so faithful but he died gene, 25, 8, Not Moses who was so familiar with god, but he died: deut, 34, 5, not Dauid who was a man after Gods owne hart but hee died 1, kings, 2, 10, not Salomon the wisest that euer was, Iesus christ except, but he died, 1, Kinges, 11, 43. Not Sampson the strongest but he died, Iudges, 16, 13 Finally not Hercules of whom stories make mention, and wonders are written, Nec vis Herculea fatum uitauit acerbum: not Hercules with al his force could resist the bitter fate of death, vadis ad manes miserandus, vnde morte deuicta tuleras triumphum

phum, Thou goest, saith one of him, wretched to the dead, from whence once thou camest triumphing: This is then the first reason, why all must die, to weet, the iudgement and sentence of God vpon all mankind, which is, thou shalt die. This iudgement wee see hath seized, vpon the very best of men, none except, euer since the world began. It is the ordinaunce of God, vpon all flesh, as Ecclesiast speakes 41,3. and by no meanes can or may it be broken.

The second reason why all die, it is the course of Gods prouidence and will: for so Ecclesiast saith, 8 7. remember we must die all, and so enter into ioye, viz: before we can come to heauen, wee must all goe downe into the earth, wee must eate the bitter with the sweete, Reuel: 10, 10, wee must take the euill with the good, Wisdom. 18,9. shall I not drinke sayeth Christ of the cuppe, which my father hath prouided for me? John 18,11. & Luk 24.26, ought not Christ to suffer these thinges, and to enter into his glory: viz: it was gods appointment and will, that he shold first die, and goe downe into the earth, and then be glorified in heauen: and as he

died,

died, so must wee doe also: viz, wee must drinke of the same cup, that he did drink of, marke, 10, 39, this is that suffering with him, and for him, wherof the Apostle Paule speaketh 2 Timoth 2.11, This is that tribulation mentioned reuel, 7.14, where it is saide of the Saintes in heauen, they came out of greate tribulation. This is that tormenting discipline Eccl, 4.17, and finally this is that which is signifyed in Esdras, 2, lib: 13, 13, Where it is saide that they came vnto him with a sad countenance: viz, as men affrighted with the feare of death, and furies of hell, from whence they ar scaped, as the psal. speaks 124.7 as a bird out of the net, out of the snare of the fouler: The third and last reason why we al must die, is the corruption of our flesh, which must be altered before we can come to heauen: This the Apostle speaketh most plainly 1, cor 15-50, in whose wordes I had rather expresse it, then in mine owne, This say I brethren, (saith hee) that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherite incorruption viz. this corrupt flesh of ours must die, and bee made incorrupt before it can come to heauen

For

For as when christ spake of his glorious comming he saith, first he must suffer & die luk, 17:25. so must, we likewise, viz, our bodies, must first be dissolued & turnd to dust before they cā be made incorrupt & immortal: these be the reasōs of ỳ necessity of death why al must die, euen the deerest seruants & frends of god: to wit the iudgmēt of god which is gone foorth against al mākind & cannot be reuoked or broken for any mās cause: & the course of his prouidēce & will who hath appointed vs the very same way & path christ did goe, first to dy, &, then, to come to glory &: lastly the corruptiō of our bodys, which as they ar, vnles they die & be chāged, ar not capable nor meete to be partakers of ỳ euerlasting ioys of heauē. Heer note fyrst the great seuerity & mercy of god: the seuerity who for ỳ sin of Adā cōdemned all mankind vnto death. & this it warns vs to feare god & beware of sin, to fear god reu. 15, 4, who shal not feare thee, O Lord? to beware of sin, least otherwise as Christ speakes John 5, 14 if thou sin again a worse thing happē vnto thee. For if God spared not ỳ angels which sinned in the Epist: of Iude, 1, 6, but cast thē down, nor Adā ỳ first mā, but turned him

to dust, and al his posterity since, bycause he sinned: certainly he will not spare thee, if thou sin and repent not speedily Luk, 13 3, thee I say who art a grist, a plant. rom. 11, 24, A worme of the earth, psal, 22, 6: I aduertise thee, saith the preacher, to take heede *Ecclesiast*. 8, 2. to the mouth of the King, and to the word of the oath of God, And another, Caue tibi, et attende diligenter Beware and take good heed; for thou walkest in perill of thine ouerthrow; this is the fyrste thing we note, the seuerity of God a gainste sinne.

The second, it is the mercy of God towardes them who tourne and repente them of their Sinne, and beleeue in Iesus Christ, that their sin may bee forgiuen them *Rom*, 3, 25, For vnto such death is but a passage vnto life, *Iohn*, 5, 24, for albeit they die, yet the houre shall come as christ speaks, John, 5, 25, When they shall liue againe Isaiah, 26. 19 the deade men shall liue, &c, yea they shall liue & goe into enerlasting life math: 25, 26, & therefore christ calleth death, but a sleep, viz a very rest & no other: a rest, for so it is, reuel 13. 14 blessed ar the dead, for they rest frõ their labor, & their works follow them

a rest

a rest and sleepe which they like, and from the which they woulde not be stirred, nor awaked, dan. 12, 13, goe thou thy way till the ende, for thou shalt rest and stand vppe in thy lotte at the end of the dayes: viz thou shalt rest as a man in a quiet sleepe till the end, and then thou shalt awake to inherit eternall life. The third and Last thing to bee obserued is this, that death is an Aduantage vnto vs, & so consequently to be desired and not feared: death is an Aduantage philip 1, 21. mori lucrū: christ is in deth aduantage so our sauiour christe signifieth, Iohn, 12, 24, Verily, I say vnto you, exept the wheate corne fall into the grounde and die, it bideth alone: but if it die it bringeth forth much fruite, to signifye that there is aduantage, and gaine in death, that as there is an increase of the fruit, which rotteth in the ground, & one corne briags many: so there is an encrease of ỹ which dieth, it riseth much better, according to that of the Apostle. 1, Cor, 15. 42, it is sown in corruptiō, it is raisd in in corruption it is sown in honour, it is raised in honor: fynallye it is sowne a natural body, it riseth again a spiritual body and this may suffice for the firste pointe,

Of the second consideration, that when our friends and faithfull good people die, and *depart from vs, ther is cause of heaumes.*

It hath been declared that the frends and louers of god die aswel as others, and the reasons of it and causes also haue beene shewed and notes and considerations, which do arise vnto vs from it. We are now therfore to proceed vnto the second pointe, which is this that when our frends and faithfull and good people departe from vs, there is cause of heauines, whither it be father, or mother, brother or sister, husband or wife daughter or son, neighbour or frend. For when they, vnder whose shadow wee rest Lament. 20:7. as father, mother and such like, whose loue wee enioy Canticles, 6, 2, as our allies and dearest kinsfolkes

our

our wife and children. Finally, in whose companye, society and vse, we delighte, Eccles. 40,17, as our neighbours & frends when these, I say, die and depart from vs no maruel though we be heauy and sorrowful. We see when Ionah lost the shadowe of the gourde *Ionah*,4.9; hee mourned. How much more cause haue wee too mourne, when wee loose them by whose comfort and helpe we liue, who loue vs & wee them. Examples we haue of mourning in scripture, genesis, 50, 10, the *Patriarks* mourned for theire father Iacob, genes, 23, 2, Abrahã, mourned for his wife *Sarah*: and in this chapter, wee see that Martha and Mary mourned for Lazarus theire brother. Dauid the king mourned for Absolom, his sonne 2, *Samuel*, 18, 33. and for Ionathan, his frend, as may appear 2, *Sam*, 1, last verse: neither haue we cause onely to mourne when our frinds die and depart from vs, but also when others die who are faithfull and good people in the land. So Dauid wept for Abner, 2, sam, 3 33, all Iudah and Ierusalem for *Iosiah* 2, chr, 35, 24. the house of Israel, for Iudith *Iudith*, 16, 14, certain godly men for *Stephen*. *Actes*, 8. 2, and the widdowes

for

for Dorcas, Acts, 8, 39, The causes of mourning are diuers, in respecte of our selues, or in respect of others: in respecte of our selues, because we haue lost them, & it grieues vs, they are now gone from vs, So Elishai mourned, when Eliah was taken from him. 2: Kings 2, 12. my father my father the chariots and horsemen of of Israel. And so Dauid mourned: 2, Sam, 1, 26, Woe is me for thee my brother Jonathan, very kinde haste thou been vnto me, thy loue to me was wōderful: passing the loue of woemen, and so finally the widdow mourned, Luke, 7, 12, When she had lost her only son which shoulde, haue bene a comfort vnto her, luke, 7, 12,

In respect of them, we mourne as either bycause death seems terrible, and euill, or because they die euill. For albe it wee who haue knowledge, beleeue that death is but a sleepe, or passage vnto a better life, John, 5, 24, and no whit to bee feared; yet it is a lamentable spectacle vnto the eie of man, to behold it is but a cat casse now which yesterday liued, yesterday a man, to day none; & so much more lamentable or greuous is it, as hee who now is deade, was more greate when hee liued,

lined. For as Iob saieth, 4.21, their dignity goeth away with them, and as it is Ecclesiast: 10, 11, to daye a Kinge, to morrow dead, that is whatsoeuer he was he is nowe no better then all others: Psal. 49, 17, hee shall carry nothing with him neither shal his pomp follow him: though death therfore bee turned into a blessing yet in it we see the wrath of God against sinne, who so soone as he is angry, turnes men to destruction: psal 90, 3, 9 & brings our yeares to an end, The spectakle therfore and sight is greeuous, albeit wee know through christ Iesus, the sting of it is taken away. 1 cor, 15: 56, that is, it can not hurte, but profite vs. And this makes the nature of man to melt, yea to weepe and lament, [illegible] no meruaile, [illegible] for wee are astonished ofttimes to see the fig tree which was greene Math 21, 20. on a sodaine, yea very soone, withered. The man which yesterday, or woman that walked as a tree marke, 8. 24, that is strong and helthfull, now lieth deade, as a body withoute heade: Iud, 14, 18, that is void of all sence, life and motion And this, is one cause why we mourne, in respecte of them who are deade, So Dauid mourned

for

for Jonathan, 2 Samuel 1, 25, howe were the mightye slaine? O Jonathan thou wast slaine &c: and for Abner hee mourned, 2. Sam, 3, 38, There is a prince (saith hee:) and a greate man fallen in Israel this day.

And thus we see that there is a sorrowe & mourning for the dead, in respecte that they once liued, and were men of renowne, and accompt in the worlde: as it is said of the giants Gen. 6, 4, wheras now they ar dead as others, & noe better than other, But aboue al other, the greatest & cheefest cause of mourning is, whē frends die euill, that is, not in the grace & fauoure of God: for of such a one it is truly saide; Et viuens et moriens punitur viz. hee is punished both liuing & dying; heere and hereafter, à maledicto in perditionem, hee goeth saith Ecclesiast 41, 10. from the curse to destruction: and wisdom 3, 19, horribilis est mors impiorum, [illegible]: horrible is the death of the vnrighteous, In which respecte it may bee saide as it is Jeremie 22, 10, weepe not for the deade, but weepe for him that goeth out, viz: the wicked, who goeth from heuce vnto hell and shall neuer

neuer see any more ioy, or comfort again. And *Ecclesiast* 22. 17, seauen days, saith he, doe men mourne for the dead: but the lamentation for the foole and vngodlye shoulde endure all the daies of this life. And this was the cause assuredlye why Dauid the King wepte so excessiuely for Absolom, to witte, because he died so vngodly, & therfore crieth out 2. *Sam.* 18, 33 O Absolom, my son, my son, would god I had died for thee, O Absolom my son.

The third and last cause of mourning, is in respect of others, For inasmuch as it is a token of humanity. and good affection and nature to weepe for our frendes, when they die and depart from vs: if wee mourned not, it may cause vs to bee euill spoken of, as men hard harted and euil. Therfore Eccles vrgeth it as as a duty ne cessarily Eccles: 38, 16, 17, my sō, enforce thy self to mourning ouer ꝑ dead, make a greeuous Lamentation, and that a day or two least thou be euil spoken of. Thus we see, the causes of mourning, in respect of our selues for our losse, and in respect of thē, bycaus[illegible] haue losse: in respect of thē, bicause in the eye of man outwardly the spectacle and sight is greeuous. And

in

in respect of others, least we should seeme vnto them hard harted and voide of good affection and nature, Doubtlesse therefore we may mourne for the death of our friends, for wee haue good examples, in this kind, and reason so to doe, But it is a question nowe howe much wee are to mourne, For as we may mourn to little Jer, 22.18, they shall not lament him, saying, ah my brother, or ah sister, neither shall they mourne for him, saying, ah O Lord, or ah his glory; hee shall be buried as an asse is buried. To shew that it is a reproache vnto the dead, when none lament or mourne for him: as though none loued him, and none had losse by him. So againe wee may mourne too much, as may appeare, Thessal. 4, 13. I wonlde not, saith S. Paul, haue you ignorante, concerning them which are asleepe, that yee sorrow not, as other which haue no hope. Immoderate sorrowe shewes distrust in god, and wante of hope: Therefore to keep a mean in mourning, and neither mourne too little nor too much, wee muste obserue too thinges: first, that wee mourne not too long, and secondlye that we mourne not aboue measure: that wee

mourne

mourne not too long, but a day or two: For so Ecclesiast speaketh, 38,17. Fer luctum illius vno die, a daye or two, and then comfort thy self: or at the most seuen daies, for so the Patriarches mourned for Iacob, genes. 50,10. they made a greate and sore lamentation, and hee mourned seuen daies. And it seemes, it was a custome to mourn so long among the Iews. for so sayth Ecclesiast 22,12, seuen daies doe men mourne, for him that is dead, &c: that we mourn not aboue mesure, that is, as those which haue no hope, 1. Thessal. 4 13: for we assuredly beleeue, as Mary and Martha confesse in this chapter, touching their brother Lazarus, that in the resurrection at the last day, they shal rise againe. There is a greater mourning, and a lesse mourning, a greater mourning for him that is more worthy, a lesse mourning for him that is lesse worthye. So it is Ecclesiast, 38. 17, make lamentation as he is worthy. Therefore wee reade that Dauid for the infant, when it was deade, mourned not 2. Sam, 12, 19; but the same Dauid mourned for Abner, a prince, and a great man, a whole daye after hee was dead, 2, Sam 4, 35, So do god to mee and more

more also, if I tast bread or ought till the sonne be downe: howsoeuer wee mourne, or for whome soeuer, though wee may mourn sometimes, more sometimes lesse as the party dead, and for whom we mourned is more worthy: yet at no time ought our mourning exceed neither in time nor in measure. Here note ỳ they who mourn not for the death of there frends departed out of this worlde, these are the Apostle speaks, rom, 1.30, ar vnkind and vnnaturall people: And as it is 2 Tim 4, 3, 2: vnthãkful, yea insensible, according toỳ Ezec 24, 16, Son of mã behold I take away frõ thee, the pleasure of thine eies with a plague yet shalt thou neither mourn nor weepe, neither shall thy teares runne downe.

Secondly note that they who mourne excessiuely, do that which is euill & vncomly They who mourne excessiuely, as either to tear their haire or to cut theire flesh, and make prints & wounds in theire bodies for extreame sorrow & anguish of harte. For this was the sorrow and maner or custome of the gentils, who had no hope, deut, 14:1, ye ar the children of the lord your god, ye shal not cut your selues

nor

nor make you any baldnesse for the dead Neither ought we to crie out, as Rachel did math 2,14. in Rama ther was a voice hearde, Lamentation and greate mourning: Rachel weeping, &c: ingemiscere non nunquam viro (saith one) concessū est, idque raro: eiulatus ne mulieri quidē. Thatis a mā may sōtimes grōe for greef or sigh secretly, yet not oftē, or much, but it becometh not a woman, much lesse a man to Lamente alounde, or to lift vp her voice with weeping. Neither ought we to make a great & sore lamentation, as the Jews did, genesis, 50, 10, for Jacob. For albeit they died in faith and didde beleeue that the dead shold againe rise: yet as it is *Hebr* 11, 13. they sawe a farre off Merito itaque flebant, quia, christus nondum venerat, qui fontē lachrymarū siccaret, They wept, & no maruel, for christ was not yet come. Who by the example of his resurrection, (a liuely and visible type and assurāce of ours, 1, cor 15, 13,) shold comforte vs, in death and giue vs cause to forbeare from any great & immoderat sorrow or weping. Finally we must not giue our selus to mourning, as eyther vnwilling to be cōforted,

when

when we mourne, or willing to shew our selues excessiue in mourning, Unwilling to be comforted; so we reade, Rachel was, mat, 2,14: Rachel mourned and would not be comforted. Leuis est dolor, saith one qui consilium capere potest: great sorrowe indeede, will haue no comfort; Isaiah 22,4, turne away from mee, I will weepe bitterly: labour not to comfort me. And Jer. 8,16. I would haue comforted my selfe, but mine heart is heauy within mee.

Againe to shewe our selues excessiue in mourning, for it may bee thoughte our hope of the resurrection is weak and vncertain, if we be seen, to mourn exceedingly for the deade, As therefore it was said to Ezechiell, Ezech, 24, Ingemisce tacens mortuorũ luctum non facies. that is thou mayst mourue by thy selfe quietly and softly, but vse no deadly lamentation; so say I to thee thou maiest mourne as one thathath receiued losse by the deth of a frende and, therefore nature cannot but, lament, and grieue at it. But mourn a little, morn not ouer much or if thine infirmity be such, as thou canst not but mourn very greatly, then mourn by thy selfe, but let it not appeare, thou

makest

makest any sore or greeuous Lamentation; for as an holy man saith Quãuis pietas pro defunctis fidelibus, plorare iubet: fides tamen pro eis lugere vetat: that is, albeit piety and naturall compassion bids vs weepe, for our faithful frinds departed out of this life: notwithstanding faith & the hope wee haue of the resurrection of theire bodies and ours, this it forbidsvs, to lament or greatly to mourne for them. For as Saint Ciprian saith they are not lost, but sent before vs, neither are they dead, but fallen a sleepe, hereafter shall they awake, Isaiah 26,19, they shall rise againe, and wee shall see them and reioyce.

Of the third thing to be considered, *that death is not to be feared.*

The third point tobe considered, is this that death is not to be feared. There be

be three things which make death seem fearefull to a naturall man, The losse of wife, of children, of frends, of goods, & of life: secondly, the paine of it, & thirdly, the euill which doth followe it. Losse of wife, For as it is Prouerbs, 5, 19, louing is the hinde, and pleasaunt is the roe, Losse of children, for as it is genes, 5, 29, They are comfortable, Losse of frendes, for as it is Ecclesiast, 4. 17 frendlines is as a most plentifull garden of pleasure, Los of goods, for as one saith, O quam iucundum est viuere non inuidente fortuna? viz; how sweet and pleasante a thing is it to liue in wealth and prosperity? finally losse of life, for as the saying is, Omnis homo, vitæ cupidus, euery man desires life. likes it, loues it, and that most dearely. The losse of all these thinges which we so loue, is very greeuous; and therefore death which is the cause, the end and the losse, of all these seemes terrible and to bee feared and lamented of vs, So wee read of Ezechiah, though otherwise a godly and good king, when he thought hee shoulde die, he lamenteth saying, Isaiah. 38. 11, Non aspiciam hominem vltra. I shall neuer see mã more, among the inhabitantes

tants of the woꝛlde: that is, not man, noꝛ frend, noꝛ child, ne wife, all these things are greeuous; And reuel. 18, 17. the marchants of Babilon weep & lament, foꝛ the los of their goods. Vna hora destitutæ sunt tantæ diuitiæ; in one houꝛ, so great ritches are com to desolation. But of all other, the losse of life is moꝛe grieuous, and most feared. Foꝛ as it is Iob 2, 4, Skin foꝛ skin yea, al a man hath, wil he giue foꝛ his life; therfoꝛe Iob termeth death Iob, 10, 21, Terra tenebrosa, & operta mortis caligine, a lãd of darknes, & the shadow of deth: He speks it odiously, against death, as who say, it is a feareful & irksome thing. And Ezechiah he cõplaineth lamentably in this respect, foꝛ the losse of his life; Isaiah 38, 10, my dayes are cut off; I shall goe to the gates of the graue. I am depꝛiued of the residue of my life [redacted] this is then the first cause, why death seemes so terrible, and to bee feared of vs: that is the losse which it causeth of Kinsfolkes, and fryendes, of goodes, and of lyfe.

The second cause is the paine of death Foꝛ if euery little paine seeme yrkesome and grieuous, euery paine oꝛ ache in the

head, 2, Kings, 4, 19, mine head, mine head; in the belly, Jeremie 4, 19: Ah my belly, ah my belly: in the feet, 2, Chron. 16, 12; if euery paine I say, yea euen the pricke of a pinne, or such like bee greeuous, how much more greeuous is it when the hart and the whole body, shall be vexed, and al the powers of nature so much, that euen the soule for very griefe shal be forced to depart out of the body? This made one to say: *Emori nolo, sed me esse mortuum nihili æstimo*, that is I doe not feare death but the paine of death, which goeth before it. And this is it which *Eccleſiastes*, doth most significantly expres, 12, 6: in the breaking of the golden ewer, and of the pitcher at the well, and, the wheel at the cisterne: that is of the liuer, harte and vaines within a man, when al at one instant shall breake, and what is precious in them shall bee powred foorth, and wasted. The holy man Iob calles it a breaking vp, euen like a tree that is rent into shiuers, Iob 24, 20,

The third and last cause, which makes death to bee fearefull; it is the suspicion of euill which doth follow it: for as the Apostle speakes, Hebr. 9, 27, after death com-

comes iudgmēt, after iudgment followeth hel. Reu, 6, 8. Iudicio, saith one quid terribilius? quid gehenna intolerabilius? What is more terrible, then iudgemēt is? what more intollerable, then hell? Quid metuet, qui ad ista non trepidat? What will hee feare, who doth not feare these things so much to bee feared? These be then the causes why death is fearefull: fyrst the losse it bringeth with it. Secondly the paine of it, and lastly the fears & terrors which doe accompany. In all which respects or in some of them, death is fearefull euen vnto all. So saith one Quamtusquisque cui mors cum appropinquat, non refugiat timido sanguine, atque exalbescat metu? Who is hee, who is hee, who when deth coms ner him, is not afraid, feels his bloude colde; his hearte fainte, and himselfe to shudder for feare? Howebeeit wee muste vnderstande that this feare of death, is but the infirmitie of our nature, For otherwise death is not to be feared, as wee shall nowe declare: death is not to be feared, I speak not of the death of the vnrighteous, but of the righteous onely, For first concerning the losse of this life, and all thinges in it, be it, wife,

child, father, frend, goods, or what else: these all, yea our very life it selfe, is not giuen vs in perpetuity, but lent vs for a time. *Homo* vitæ commodatus non donatus, est; wisdome :15, 16: Man hath but a borowed spirit, if it be so, why shold wee bee vnwilling to restore, that is lent, or to loose that wee cannot keepe? Res cælestium habemus quas, tractauimus: vbi illis visum est, auferunt eas rursus. All wee haue, it is not ours, but it is the lords, who gaue it: Job, 4, 2, all thinges vnder heauen is mine: he giueth it therefore and takes it, to whome from whō and when it pleaseth him. So it is Iob, 1. laste verse, the Lorde giueth, and the Lorde taketh &c, homo, sayeth one: Hac conditione intrauerat, vt exiret: Man came into the world, he had this life and all thinghs else vpon this condition, ý he shold again goe out & leaue all. And therfore, the wise man calleth it, Animæ debitū, wisd, 15, 8, a very debt which mā doth owe, to yeeld vnto death; ý is ý los of life, & of al things which heere he did receiue. If it be thē a debt, & a debt to God, (for so we vsually speake, & wel to; I owe god a deth) why I say then, shold we fear

or

or be vnwilling or greeue to pay this debt or if a man lend thee mony, or ought elſe, and afterwarde aſk it againe, why ſhouldeſt thou be loth, why ſhold it greeue thee to pay it? Ius gentium eſt, reddere quod acceperas, It is the law of nations, and in all reaſon, right, to render that to another which thou haſt receiued of him, vnleſſe thou woldeſt reckon that to be thine own which is but lent thee, Eccleſ, 29,4: Many, when a thing was lent them, reckoned it to be found: that is to bee their owne, or bee like the vngodly & vnreſonable men of whom the pſalmiſt ſaith, the the vngodly borroweth & paies not again That ishe is not willing to pay. Yea, but wilt thou ſay two things ſeem heer greeuous & harde to be born: Firſte that God who taks from vs by deth al good things he hath giuē vs by life, hath no need, & ſecōdly takes thē befor ẏ time, or to ſoon or on a ſudden; not whē we wold, but whē he pleaſeth, For ẏ firſt, god who takes ẏ hee gaue vnto vs, according to ẏ of Iob 1; Vlt: dominus dedit, dōinus abſtulit, ẏ lord gius ẏ lord takes, he hath no need. For he is al ſufficiēt, gen. 17,1, & he eateth not ẏ fleſh of buls; pſa, 50, 13, if a poore man lende vs ought,

ought, greate reason he shoulde haue his owne, Exod: 22, 27, hee liues by it, but a rich man that lendeth, hee hath no neede of it; hee can liue with out it. Why then saith man, doth God take from mee, that which is my death, and vtter spoiling, & no benefyt or good vnto him? I Answere it is his owne, and so by righte hee may doe with it what he will, he may giue, he may take when and as pleaseth him: Annon licet mihi? &c, is it not lawfull, for me to doe as mee list with mine owne? math, 20, 15, Againe it is iust: for the first man Adam, receiued life and all thinges else, in this woorlde for himselfe and vs, vpon this condition, that if hee did transgresse, he should loose all genes, 3. 3 who transgressing, death entred vpon him, and vpon all that followed him. As Sainte Paule, sheweth Rom, 5. 12: And this was iust, because God had saide before it shold so be and therfore necessary: for as Abraham speaketh, genesis, 18, 25, Shall not the iudge of the woorld doe righte? whether it be punishmente, or for mercy, ther is iustice, with him, it shall sure bee, if hee hath spoken it. Numbers, 23, 19. hath hee saide it, and shall hee not doe it? Hence it

cometh

cometh, that it is set down by God, as a lawe, a statute, a decree, which cannot bee broken: that all as many as haue entred into the worlde, shall die, and departe out of the worlde. Hebr, 9, 27, statutum est: it is appointed for all men to die, And seeing it is Gods pleasure and will, it should be so, and iust also, viz, due and deserued, in respect of thy selfe: why wilt thou bee against the pleasure of the highest? Ecclesiast. 41. 4. or wherefore dost thou greeue, repine, or murmure a whitt at it? Lamen, 3, 39: quid murmurauit homo viuens? wherefore murmureth the liuing man? or wherefore is hee sorrowfull? man suffereth for sinne, Yea, but wilt thou say god strikes on a suddaine, & oftentimes when we might yet liue a greate while longer eare nature be spent; this me thinkes is greeuous, and herein I haue cause to cõplain; not for ỳ other, that is not bicause I must dy, but bicause I must dy before the time, Mat. 8, 29; art thou com to tormẽt vs before ỳ time? we shal see cõcerning Ezechiah, ỳ this was the onely cause, why he did so lamente and greeue, not that hee should die, but that he should die so soon Isaiah, 38, 13, I reckoned to the morning:

ning, but hee brake all my bones like a lion: and again I said in the cutting off of my dayes, I am depriued of the residue of my yeares. To this therfore I answer, that the times and seasons are in Gods power only, Acts, 1,7, and that which god hath lent vs, must be rendered not when we will, but when he pleaseth to aske it. Psal, 90.3, Thou turnest man to destruction, & again thou saiest come againe yee childrē of men: & math, 8,9, He saith vnto one go, & to another com, Eccl: 14:18, one generation passeth: another succeedeth Eccl, 18:8, mā is not lord of the spirit, god is the lord of it, & when he wil, it returns to him. So it is Ecclesiast, 12.7 the spirite rerurns to god ý gaue it, & why should we complain or bee vnwilling to dy, and to yeeld vp our spirit when God will haue it. For firste hee knoweth what time is better for vs, then our selues do; secondly it is better for vs to die then to liue; & thirdly our vertue not our age, makes vs happy & honourable. He knoweth what time is better for vs then wee our selues for as our sauior christ saith, Mat, 6.32, he knowth what is needful for vs; no man cā tell. For as one saieth, mori, an viuere vtrum

melius sit, dii immortales sciũt, hominẽ qui dẽ arbitror scire neminẽ: whither it be better to liue or die, god onely knoweth, & no man. He takes away the righteous, Least hee should see the euil which is to come Isaiah, 57, 1. or least his vnderstanding & mind should be altered through the wickednes of the world: wisd. 4. 11. Yea we know, & are assured as the Apostle speaketh rom, 8, 28. that whatsoeuer hee doth whither he giue life, or take it away: deut 32, 39. it is for the best amantibus Deum. to them ỳ loue god. Therfore we read that Enoch before the flud, was taken away & trãslated out of the world, in mercy Genesis, 5. 24. for why, as one sayth he was in danger otherwise to haue been corrupted in the world. And Saul he was suffered to liue in iudgment, & wrath vntill he sinned, that the euil spirit came vpon him 1, Sam 16, 15, & Judas, vntil the deuil entred into him, Iohn, 13. 27: It is playne then, that it had been & is better for some to die sooner, then to liue longer, and this when and to whome it is better God onlye knoweth, and noe man. Againe, it is better to die, then to liue; for all that haue beleeued in christ Jesus they

they are the ſonnes of God, *Iohn*, 1, 12, Whether therefore, they liue or die, they are the lords &c, Rom, 14, 8, yea, as Saint Paule, ſaith phillip: 1. 23, it is beeter for them to die. For as it is, 2: Cor. 5. 6, Whiles we are in the body, we are abſēt from the Lorde. For wee walke by fayth, and not by ſyght, and therefore wee loue rather to remooue out of the body, and to dwell with the lord, Though therfore we die ſooner: no cauſe is there why wee ſhoulde greeue or lamente.

For, albeit we ſilly ſoules know nothing better then this world is, and therfore are loath to go out of it, for our fleſh is weake, Matth, 26, 4, and our faith full of vnbeleefe; Mark. 9, 24: yet certaine it is, that when we die, we leaue this worlde, a place of great tribulation; and we goe to Chriſt the lamb, with whome are all pleſures and ioyes for euermore. For ſo it is ſignified, reuel. 7, 14 and 17: where it is ſayd, that the Saints, departed this life, and now in glory, were come out of great tribulation, and did follow the lamb, vnto the liuely fountaines of waters, &c: Finally, to conclude this pointe, as God knoweth what is better for vs, then wee

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do our selues: and it is also much better for vs to die, then to liue: so our happines doth not consist, in the fulnes of our age, and number of dayes: but in the perfection of our vertues, which are faith, hope, and charity; 1, Cor, 13. the last verse. Non refert, saith one, quæ sit hominis ætas, sed quæ sit meta: it skilleth not how long a man liue, what his age be, but how well he die, what his marke is in life: Philip. 3, 14; and the fruit of his life in death, 2. Tim 4, 8. the honorable age: Wisd. 4, 8; is not that, which is of long time, neither that, which is mesured by the number of yeers; But wisedome is the gray hayr, and an vndefiled life is the olde age, Nemo debet curare, therefore saith one, quam diù vivat sed quã bene, No man ought to care how long he liue, but how well. And these bee the reasons, why wee should not feare, or lament, or greeue at death, when it commeth, though it come neuer so sodainly. Fyrst, because God, who loueth vs, and worketh all for vs to the best, knoweth the best time for vs, much better then our selues. Secondlye for vs, who are made the sonnes of God, through adoption and grace, to die is better then to liue; because

death

death is a passage and translation to a better life: And lastly it is no mater how short or long our life is, but how godly it is. If therefore death come, feare not the iudgement of it: ne care how long, or how little while thou hast lined, whether it be ten, twenty, forty, or an hundred yeeres, as Eccles. saith, 41.3. why wouldst thou be against the pleasure of the most high? Dominus est, it is the lord: quod bonũ est in oculis suis faciat. Let him do what seemeth him good in his own eies. And for thy self it is better for thee to dy, then to liue. For as the Apostle saith, 2. Cor. 5.1. We know that if our earthly house of this tabernacle be destroid, we haue a building giuen of God; that is an house, not made with hands, but eternall in the heauens. If therfore, thou canst say in thy hart, as the disciples said. Ioh. 16.31. Lord now I beleeue, & do feel the spirit of adoption with in thee, as S. Paul speakes, Rom. 8, 15. and canst cry Abba father, if this thou do, I say thou maist with good Simeon, sing Nunc dimittis, Luk, 2.29. Lorde now lettest, &c: that is, thou maist alwaies yeeld thy selfe redy, whensoeuer it pleaseth god, to send or call for thee: how sodainlye, or at what

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time soeuer. Heere then wee conclude against the first cause of the fear of death, which is the losse of life, & of all things in this world: & we say, ý whatsoeuer we haue we must leue: why shold we fear that then which we know, we can by no meanes auoid? and whatsoeuer we haue, it is not our own, but lent vs. If it be taken from vs therfore, no cause haue we to sorrowe, or lament for it. Quid miremini à me ablatum, quod meum non erat? it is not strãge nor much to be sorrowed, when that is taken away or lost, which we neuer had, but borrowed. Si scissum quod scissile, liquatum quod liquabile, ustum quod ustile, nemo dolet. If no man be sory that it is cleft melt, or burnt, which was apt to be cleft, melte & burnt; why shold we be sory, ý it is lost, & perished, & taken frõ vs, which was ordained to be lost and perished & taken frõ vs? Then, why shold we not be willing to render that we haue receiued, & ow to god, seing his wil is so: for it is iust & du, as being receued of him, & as the punishmẽt of mãs sin, be it whẽ it wil. When death coms, we know god sendes it, let vs yeelde to it, because god loueth vs, and therefore it can not by any meanes bee hurtefull vnto vs,

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but better for vs; as many of vs as are in Christ Iesus: who, as the Apostle sayeth is vnto vs, both in life and in death aduantage. And this may suffice against the first cause of feare.

Against the second cause of feare, that is, the paine of death, I aunswer that the feare of it, is more then the paine is: for though it can not bee denied, but that the panges of death are very greate: yet ar they sufferable. Or if they be not sufferable, yet are they short. They are sufferable; for as one sayeth, this is one speciall helpe and comforte against all kinde of greefe, Intelligere humana omnia ferenda esse; to vnderstand and thinke, that all thinges, whatsoeuer may happen vnto man, are and may be suffered, and borne of man. For what sorrow or greefe is there, in this, or that kinde of torment, & death; which man hath not suffered, and that without complainte or lamentation willingly? Marius, an excellent Romaine, being diseased in his legges, suffered the surgeon to cut and mangle his flesh, and neuer did so much as grone, or sigh, or stir for it. Arcesilaus, a Philosopher being pained exceedingly with the goute, when

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hee sawe Carneades his frende, who was present with him, sory for his paine, hee spake to him in this manner: None harm Carneades, for it comes not hither; pointing to his hearte: meaning that his hearte was whole & sounde, and though his pain wer greeuous, yet was it able to bear it. Possidonius a Philosopher, being sicke at the hearte, when Pompey the greate came to visit him, hee treated most excellently vpon this pointe to shew vnto him: That there was no misery or paine in this worlde vnsufferable or euill: and as hee disputed, the very pangs and sorrows of greefe and death tormenting him, Quid agis dolor? saith hee, O sorrow what meanest thou to vexe me? Quamuis sis molestus, nunquam te confitebor esse malum, greeuous thou art I confesse but vnsufferable and euill I will neuer confesse that thou art. Cato Vticensis because hee thought, and did verily beleeue, that after this life there was a better, hee wounded himselfe to death with a sworde; and Cleombrotus a scholler of Plato, drounde himselfe in the sea for the very same cause. Whereby wee see, that the paine of death is not so yrksome and intolle-

intollerable, but that these coulde contemne it, and offer themselues vnto it. It was an vse among the Lacedemonians, vpon the altar of Diana, to beate and scourge their children with whipps, which they did in a sacrifice vnto Diana; superstitiously supposing, that it was religious and acceptable. And such inuincible courage and patience was in the mindes of those boyes, that (as Erasmus in a place sayth of them) frequenter durant ad mortem vsque, hilares ac læti, they continue oftimes merry and ioyful euen vnto death; concertantes inter sese de victoria, striuing among themselues for this victory, quis ipsorum diutissimè fortissimeque toleraret verbera, which of them coulde endure & suffer stripes moste long, most patiently: Wherein may appear, that against pain the most extream, euen in these tender yeares, if a man haue a mind prepared and hardned, it may bee born, it may be suffred. Cleopatra, Queen of Aegypt: and wife to Antony, of very purpose clapt two serpents to her papps that they might sting her to death, If a woman coulde so contemn the paine of death, yea such vehement and vgly pain,

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the sight wherof did more torment, then the anguish of it: ar not we nice and effeminate; who feare, and are afraid of it? But let vs leaue these, and come to other examples, euen of the Prophets, Apostls, and Martirs, in the primitiue Church: who haue willingly, & of their own accord offered themselues vnto the pain of death yea ý most bitter, & most extreā. Wheras, if they would thēselues, they might haue bin deliuered. Abrahā in Chaldaicā fornacē proiectus, Esaias, (saith one) in partes sectus, Hieremias lapidibus obrutus, Ezechiel cæsus, Amos fuste occisus, Micheas in precipitiū missus, Zacharias ad arā trucidatus. Abrahā cast into the fornace of the Chaldeās, Esay cut in pieces, Ieremy was stoned to death, Ezechiel slain, Amos killed with a club, Micheas cast heade-long downe from a steep high place, Zachariah he was killed at the Altar, And of diuers & many saintes before Christe the Author of the Epistl to the Hebrews writes thus: lapidati sunt, secti sunt, tentati sunt, in occisione gladii mortui sunt, Hebr. 11, 37. They where stoned, they were hewen assunder, they wer tēpted, they were slain with the sworde, So might I say of

the Apostle James the brother of John, who was slain by Herod, Acts, 12, 2, and Peter, & Paule who Nero slew, as Histories record: & of the rest who wer killed some after one sort, & som after another. But especially this contempt of the pain of death, dooth appeare in the martyrs of the primitiue church, who albeit the cruell tyrants that then lined in the worlde iuuented all kinde of strange torimentes and crueltyes, to feare & astonishe them, yet they did not dreadthem, but willingly offred themselues to suffer and endure them. Alii, (saith one) ferro perempti, alii flammis exusti, alii flagris verberati, alii vectibus perforati, alii patibulo cruciati, alii demersi pelago, alii viui decoriati, alii vinculis mancipati, alii linguis priuati, alii lapidibus obruti, alii frigore afflicti, alii fame cruciati. &c, Some were killed with the sword, some burnt to ashes, som scourged & whipped, som splitted, som hanged, som drowned in ỹ sea, som flead aliue, som bound, som deprined of their tongues, some stoned, som starued w̃ cold, som with hunger, others mangled in their bodies, hauing theire handes, or feete, and partes of theire bodyes cut of; And all these suffred wil-

willingly, they gaue themselues to it, not regarding the paine of death, noe not the most cruel torments of it: that could by any meanes bee deuised, By these examples then it appeares that the paine of death is not insufferable, but if a man harden himselfe, and his minde againste it, God hath and doth at all times make it tollerable, and to bee borne, euen of the nature of man. All pain, saith one, it is either little, moderate, or very greate; if it be little, it hath ofttimes ease, or is very light, if moderate a man may beare and endure it. If very great, death maks an end of it, The sharpest paine that is if a man consider, that it toucheth the flesh, not the spirite: and killeth the body, as Christ speaketh, Math, 10, 28, not the soule, it is not very greeuous, if wee can haue strength to contemne and endure it. Anaxarchus a Philosopher, was by Nicocreon, a tyrant, and King of Cipzus, put into a great morter of stone, and there in it beaten and pounced with Iron pestels, which torment and paine suffering patiently, hee saide on this manner. Tunde, Tunde, Anaxarchi carnes, & ossa, Anaxarchum nequaquam lædes; Pounce

& beate the flesh & bones of Anaxarchus, Anaxarchus himselfe viz: the mind of Anaxarchus which is al in al: nã animus cuiusq; is est quisque; the soule it is the man, this saith he, cãnot be hurt, But suppose the pain of deth insufferable, & ý we haue not, as these excellent spirits had, strẽgth to endure the extrem pãgs & sorrows ther of; Why yet cõsider this, ý it is but short. For deth it selfe, ý is the dissolution & departure of the soul frõ the body, this is but a twich in a very moment, in an hour, in a night, in a day, or two at ýmost. We shal cõmonly see, that men or women, who ar sicke vnto the death as Ezechias, was Isaia: 38, 1, vntil the day that they depart yea oftimes till wthin an hour, & vntill the very instant of it, they haue memory, wit and strength, to speake, and if you aske them how they doe, they will say well, and oftentimes they feele little or noe paine; But whatsoeuer the paine bee, this ableneſſe of theirs to speake and answere quietly, sheweth, that it maye bee, and is borne, without any greate difficultye, or tormente vnto them, And certainelye, to speake mine opinion I thinke that

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the greatest paine of the sick, is not when hee dieth; but when the disease is at the highest in Crisi. For then nature is strõg, and as phisitians say, fighteth vehemently against the disease: and the paine is then extreame, because the sence is quick and liuely. But euer after, the disease hath ouercome nature. the powers of life grow more weak, and a man hath lesse & lesse feeling or sense; lesse and lesse paine or sorrowe vntill hee dieth: and when he dieth oftentimes little or none. Therefore one saith on this maner: Mors fit plerumque sine sensu, nonnunquam etiam cum voluptate, vtrumque leue est qualecunque est fit enim ad punctum temporis, That is, death many tymes is with out sence or feeling, of any paine at all: sometimes with pleasure: howsoeuer it be (saith he) it is little or noe paine, for it is but in an instante, To conclude this pointe then, touching the second cause of the feare of death, that is the paine thereof, wee say that the greatest paine is sufferable, and such as many haue willingly endured whẽ they might haue been freed from it. Yea, they haue contemned it, & suffred the sãe without complaint, and that most gladly

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Besides that it is shorte and passed in a moment, and therefore were it neuer so sharpe, it is but as a pricke, which is no sooner felt, but it is gone. Lastly, that it is oftimes and for the more part, no paine at all, or at least very little. In all these respects the paine of death, which seemes so extreame and horrible, is little to bee regarded, or to be feared of vs. Against the thirde and last cause of the feare of death, that is, the suspicion of euilles which follow it. I answer, it is true, if we speake of the vnrighteous. For when hee dieth, his hope is gone, Prouerb. 11.7, and his feare begins. For there remaineth nothing to him, but (as it is, Heb. 10, 27) a fearefull expectation of iudgement, and of hell fire to deuour. Horrible therefore is his death, as wee sayde before, yea no tongue can possibly expresse, the exceeding horror of it. Of this kinde of death therefore, wee treate not, neither doe wee endeuour to comfort it, nor indeed ought. For, as the saying is: Iure exulantem consolari non oportet; He that suffereth that is due, and deserued, neither ought wee, nor can wee comfort him: for his punishment is iust. And, though hee suffer it neuer

uer so patiently, there is no praise, no reward to him: 1. Pet. 2:20. If the vnrighteous therefore feare death, no maruaile; for there is cause of feare; yea of more feare then hee can feare. For the power of Gods wrath (which now in death, the wicked man presently expects to feele) can not be feared as it ought. Psal, 90, 11 Who knoweth the power of thy wrath? There is no fear, no suspicion, no thought which may sufficiently expres the terror of it Horendum est: Heb, 10, 31, it is a fearfull thing; so saith the author to the Hebrews, But how fearefull, no creatur can tell, but they that feele it, and lie vnder it, in the flames of hell; As Dives did, luk, 16, 23, As it is therefore, 2. Esdr: 8, 55, Aske no questions concerning them that perish, concerning the death of the vngodly; seek not neither enquire, there is no comfort to bee giuen vnto it, But of the death of the godlye, wee say, that there is comforte against it; there is no cause to feare it, no cause to suspect or doubt of any euil that should or may follow it: For, as one saith, Cuiquam bono, nec mali quicquam euenire potest, nec viuo, nec mortuo; To a good man, a godly man, no euill can com,

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neither aliue nor deade. For, suppose ther were no God, as the foole thinketh, psal, 14.1, nor noe resurrection, as some haue said: 1 Cor, 15, 12, nor finally noe woꝛld after this woꝛld, as Epicures and woꝛldly men suppose: 1, Pet, 3. 49, yet it is moste certaine euen vnto the Heathen and naturall man, that death eyther maketh the godlye man happy, by translating him to a better life, or at least, rids him from all sence of anye paine or greefe, if after this life there be no other. So saith one: Mors aut beatos nos efficiet animis manentibus, aut non miseros sensu carentes. Eyther it is not euill, because there is noe feeling of it Ecclesiast, 9.5, Mortui nihil nouerunt: the dead know nothing, they neihter know good nor euil, they neither feel one, nor ꝑ other. Or if ther be a feling, according to ꝑ of our sauior christ, Iohn, 5, 25, the houꝛ shal come when the dead shall heare the voice of the son of God, & shal liue: Then as he speketh in an other place, Ibũt in vitã æternã they shall goe into euerlasting life: that is, they shal bee for euer happy. What cause then of feare or suspition may be to a godly mã? For vn-

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to him death is sweet: Ecclesiast,41,2,O mors quam suauis? O death howe sweete art thou? Cupio dissolui. philip,1,23. I desire to be dissolued. Vnto him Iudgement is nothing terrible. For as sainte Augustine saith, Frater tuus factus est iudex tuus: Hee that is thy iudge, is thine owne brother, Finally *Rom*,8, 1, nulla est condēnatio; there is no cōdemnation. Vnto him hel is not fearful. for as it is psa 49 15, Deus redimet animam meā de manu inferni. God shall deliuer my soule from the hande of hell; according to that of Saint Paul,1,Cor 15,55, death where is thy sting, oh hell, wher is thy victory? & Reu.20, 6, & blessed and holy is he that hath part in the fyrst resurrection, for on such the second death hath no power. There is no cause then, why the godly man shoulde feare death, or suspecte and doubt any euil can come vnto him by it but notwithstanding, at the hour of death feares and suspitions are incidente, euen to the beste And that eyther in respect of the infirmity of our nature, or in respecte of the weaknes of our faith. In respect of the infirmity of our nature for the natur of man abhors to die, and to go into that

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land of darkneſſe, Iob, 10, 22, that is hee knowes not whither nor what; Eccleſiaſt 10, 14. Man knowes not; what ſhall be after him: that is, what ſhall be come of him, when hee is departed this life, I ſpeak according to the fleſh only, Againſt which naturall infirmity, faith onely can comfort vs. For, it is faith which aſſures vs, that albeit we die, yet we ſhall riſe againe, And therefore it doth not greeue vs to leaue, or departe this life, becauſe we know we ſhal fynd a better, a better reſurrection: as it is, Hebre, 11, 35, in reſpect of the weakenes of our faith, ſuſpicions and feares at the hour of death ariſe three waies. Firſt in the obiect that is beleeued; ſecondlye in the ſubiecet, whether they belong to vs, or noe. In the thinges beleeued doubtes ariſe: For our faith is neuer ſo ſtrong, but the weakenes of the fleſh; Math 26, 41, cauſeth ſome doubts in vs: For the fleſh beleeueth nothing, but that it ſeeth, and feeleth; Nihil eſſe credit, quod non ſub ſenſibus cadat: Whether it be for good 2 king 7, 2, or for euill, geneſis: 19, 14, Though God himſelfe ſhoulde ſpeake, it doubts as Zacharias did; luke, 1, 18, vntill it ſee it

Hence

Hence it cometh, that there is in vs a double kingdome; as it was saide to Rebeccah, gen, 25:25, two nations ar in thy womb. Ther is a kingdō of faith, & of distrust, a spirite and a flesh as christe saith, math, 26. 41, Agreeable to that marke, 9: 24, Lorde I beleeue, helpe mine vnbeleefe, A remedy vnto this, is to take vnto vs the worde of God, Ephes, 6, 17, and to meditate and thinke vpon it dayly, as it is psal. 1, 2. And when any such temptation of distrust shall arise within vs, to say; as it is psal, 17, 10 it is mine owne infirmity; and to answere with that of the Apostle, most confidently: Titus. 1, 2, Deus non mendax, God who cannot lye, hath promised.

There remaineth yet the greatest cause of suspition and feare aboue all other, which is, whether we are of the number of them, to whome the promises of God concerning eternall life appertaine, or no For otherwise. as is, 2, Esdr. 7, 49, what profyteth vs that an immortall life bee promised, if we be not our selues partakers of it? And this indeede, at the houre of death, doth oftentimes trouble the heartes of them, who are the moste deere

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seruants of God. For there is in al a conscience of sin, and of their vnworthynes such as makes them in themselues, vtterly to dispaire, and be out of hope, psal, 142, 2, In thy sight shall no man liuinge bee iustified. That is if thee call an accompte with extremity, as it is Iob, 25, 15, and enter into iudgemente, there shall none bee founde righteous. But with him is mercye, as it is in the Psalme, 130, 4: v. 3, it pleaseth him, to accompte as worthy, those who are not worthy. According to that of the apostle, Romans 4, 17, he calleth those things which bee not, as though they were. This therfore our vnworthinesse makes vs suspect and doubte, whether wee bee the children of God, or noe: sometimes when God withdrawes & hides himselfe; deut, 31, 18, that is when in our heartes we feele not the sensible comforte of his grace within vs. I saide in mine harte, saith the psalmiste, I am cast out of thy sighte for euer. And the prophet Iona, 2. 7. & 4, my soul fainted with me, I said, I am cast away: & Gedeon Iud, 6. 13, Is the lord among vs? for if wee consider onelie our owne selues, and our merites, that wee

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are but dust and as a winde that passeth Psalme. 103, 15, and that wee are sinnefull, Laden with iniquity euen the beste of vs. as may appeare in that of the apostle, Romanes, 7, 19, If wee Consider this (I saye) onlie, howe can wee not bothe thinke and say, as Mephiboseth did vnto Dauid 2, Sam 9, 8 What is thy seruant that thou shouldst looke vpon such a dead dog as I am? Against this heauy temptation & doubte therfore, the only remedy is this, that we be able to proue our selues; whether we be the true members & disciples of christ or no, according to ỳ of saint paul, 2, cor. 13. 5, proue your selues, whether yee are in the faith &c: & this trial or proof, cõsists in two things, First whether we haue the Spirit of god or no: secõdly, whether we haue walked according to this spirit or no: whether we haue the spirite or no, for so S. Iohn speaks, Ioh 4, 13. hereby know we, ỳ we dwel in him & hee in vs, because he hath giuẽ vs of his spirit. The spirit is knowen two wayes; by his power, which wee feele within vs: and by his worke which hee doth effecte, in vs. By his power: For the power of the spirit is greate

great, where it is, and to bee felt, and discerned of him that hath it. Therefore the apostle sayeth in the place aforenamed, where hee willed the Corinthians to proue themselues; know ye not (sayth he) that Iesus Christ is in you, except ye bee reprobates? as if he should haue sayd, it is easie to make this triall or proofe, For, if the spirite of Christe bee in you, you must needs know of it, it can not be hidd from you;

Therefore our Sauiour Christ compareth this spirite vnto the wind, Joh, 3, 8. the winde bloweth where it listeth, and thou heareſt the sound thereof, and knoweſt not whence it commeth, nor whither it goeth; signifying, that as the winde comes on a suddaine, and goeth away on a suddaine, and we know and se nothing, but onelye heare the sound, and feele the blast of it: so is euery one that is borne of the spirit. That is, hee knoweth not, nor seeth the same, but only feeleth the mighty power of it within him. Adeſſe ſenſi, affuiſſe recordor, interdum & preſentire potui; introitum eius ſentire nunquam, ſed ne exitum quidem. I felt him (saith a father) when he was present, I remember him after

after he was departed, but his entraunce when hee came, or his departure when he went, I neuer coulde perceiue till afterwarde; This, Saint Bernard calleth subtilis inspiratio, a hidden or secret inspiration, which is in some more, in some lesse; but in all, as many as be Gods children, more or lesse, according to that of Saint Paule, Rom. 8,9, Si quis spiritum Christi non habeat, non est eius. If any man haue not the spirite of Christe, the same is not his, And this is the first waye and meane to know; whether the spirite be in vs or no: viz, the inspiration, force and power of it, which we feele and perceiue within vs.

Secondly we may know, whether the spirit bee in vs or no; by the worke of it which is of two sortes, the worke of faith, and the worke of loue, The worke of faith, Actes, 15,9, speaking of the gentils the Apostle, Peter, saith, that the holy ghost by faith, had purified theire hearts Actes. 15,9, therein signifying that faith was his worke. The worke of loue. 1, Iohn, 4,7. euery one that loueth, is borne of God, for loue cometh of God; thereby declaring, that loue is the worke of the

spirit

ſpirit of god onely within vs. But you will ſay, how ſhall a man know in deede and in truth, this faith and loue to bee in him? For as it is Acts 8. 13. Simon Magus beleeued, and the deuills beleeue as Saint Iames ſayth; yea euery man almoſt will ſay he hath faith. But this is nothing, Iames 2; 14. what auaileth it, my brethren, though a man ſay hee hath faith? I anſwer briefly, true faith it is to beleeue, in corde, in the hart, as the Apoſtle ſpeaketh, Rom. 10, 9. if thou ſhalte beleeue in thine hart; and with the heart te man beleeueth vnto righteouſneſſe: that is, it is felte, and prooued within vs, S. Iohn calles it, teſtimonium in ſeipſo, the witneſſe in himſelfe, the very finger and hand of God: Canticles 5, 4 my beloued put in his finger, or hand at the doore: It is not to heare, or learne, as it were by roate, Acts 8, 13: nor to bee perſwaded by humane eloquence, and wiſedome, or argument, 1: Cor, 2: 5: nor finally to be ſomwhat affected, or touched in hearte towards it: as Agrippa was, *Act.* 26, 28, but in the hart, from the power and feeling of this holy ſpirites inſpiration, to crye Abba ô Pater, Rom, 8. 15: Abba father

with

with ful confidence; Heb. 10.22. or plerophoria fidei, in full assuraunce of faith, and this faith it is accompanied with a deepe sorrow for sinne, which goes before it; according to that *Acts* 2.37. they were pricked in their harts, and said men and brethren what shall wee doe? and with a strong cõsolation & comfort, going after & wt it, according to the Apostle. 2. Thes. 2 verse 16: Jesus Christ our lord, and our god, euen the father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace. Thus wee see then, that fayth, it is the worke of the spirite, and what kinde of fayth it is which hee worketh, and howe we may vndoutedly discerne & knowit, to be his work alone and none other thing. Now, as I said, ther is another work of the spirit also which is the work of loue, & this is of 2. sorts, in respect of god & man. In respect of God it is called zeale, in respecte of man charitye. Zeale is an expressing of loue, which abideth neither cõparison, nor measur. It abideth no cõparison, neither with father nor mother, nor wife, nor children nor brethren, nor sisters, vnto life, which be most deare to

vs: luk 14.26. It hath noe measure, according to that cantic, 8, 6, loue is strong as death, the coales thereof are fierye coales, and a vehement flame. Much water cannot quench loue, neither can the floudes drowne it If a man should giue all the substance of his house for loue, they would greately contemn it. There is a false zeale, and there is a true zeale. A false zeale is ioyned either with error, or cruelty or deceipte. With errour, such a zeale had the Israelits, rom, 10, 2 habent zelum dei they haue the zeale of god, but not according to knowledge With cruelty: Iohn 16, 2, they shall excommunicat you, yea the time shal come that whosoeuer killeth you; shall thinke he doth god good seruice, Finally with deceipte Luk, 9, 57, Lord I will followe thee whithersoeuer thou goest; and Iesus said vnto him, foxes haue hoales & birds haue nests, but the son of man hath not whereon to lay his heade. You will saye, howe shall I knowe the true zeale from the false? I answer, thou shalt discearne it in thy selfe, for true zeale and loue towardes God, proceedeth from the liuely apprehension of Gods loue towardes vs,

which

which through fayth we taſt and feele in our harts. So ſpeaketh the Apoſtle 1. Iohn 4:19. we loue him, becauſe he loued vs firſt. It is alſo pure, according to that 1. Timoth, 1, 5, loue out of a pure hart, that is in reſpect of Chriſt, it counteth all as loſſe and as nothing, it preferres the loue and deſire of him, before all elſe phil, 3, 8, that I may win Chriſte I Iudge all to bee doong. Finally, it is vehement, according to that of Sainte paule: 2 Cor, 5, 14, the loue of Chriſte conſtraineth: and pſal, 69, 9 thy zeal hath euen conſumed mee, And ſaint Bernard, ſpeaking of it, ſaith on this maner; in-inflāmat Cor, commutat renes in nihilum it inflameth the hart, and burnes within vs, and drawes all the powers of our ſoule after it. This zeale is in ſome more, in ſome leſſe, according to the meaſure of fayth rom, 12, 3, in all that bee the children of God, it is true and pure & proceedeth from the right cauſe, which is with in vs; That is as the Apoſtle ſpeketh: Rom, 5. 5, the loue of God ſhedde abroade in our hearts by the holy Ghoſt, This we ſpeake concerning zeale, which is our loue towards god, a worke pecu-

liar and proper to the Spirit of God. Now concerning charity, which is loue to the brethren. that also is the worke of the Spirit of God, For so it is 1. Iohn, 4, 12: if we loue one an other, God dwelleth in vs: viz: by his spirit: for so hee expounded it the next verse: there is a cold charity, and there is a feruent charitye, A colde charity, math, 24, 12; Charitas multorum (saith our sauiour Christ) refrigescet, it shal wax cold. A feruent charity, so speaketh the Apostle: 1, peter. 1, 22; loue out of a pure hart, vehementer, feruently. A cold charity is that, which many will pretend; for who will not say, I loue? but this loue, is in name and conceipte onely. For the name of loue is honourable, according to that of Saint Paule: 1, Cor, 13: the last verse the chiefest of all; is loue, It is not in affection, but in truth, feruently indeed, according to that of Saint Paule, rom, 12. 10 be affectioned to loue one auother with brotherly loue. True charity therfore which proceedeth from the spirit of god, if wee will know it: is for God and his Christs sake, bycause he hath loued vs, 1. Iohn, 4, 11, If god so loued vs, we ought

also

also to loue one another. It is from the hearte; it is felt, it is feruente it worketh, Operatur (saith a father) si est, si operari renuit, non est. It worketh if it bee at all, if it work not, it is not at all. That is, as Sainte John speaketh, 1, John. 3, 18, it is not in worde, nor in tongue onely, but in deede, and in truth. Finally it is greate, yea, greater then this hath noe man, saith christe, John; 15, 13. When A man bestoweth his life for his friendes. For so sainte John sayth: wee oughte to loue: 1. John, 3, 16 yea euen to lay downe our liues for the brethren, And thus to conclude this firste triall of our selues, whither wee bee the children of God or noe by the spirite of God, which is in vs if wee bee his I saye wee shall know whither wee haue the spirite or noe by the power of inspiration of the same Spirite: which is moste sweete, and comfortable and cannot bee hid vnto vs, if euer it were in vs, and by the worke of the same spirite. which is fayth and loue both towarde

God

God and man.

There is another trial or proof wherby to knowe, whether we be the true disciples of Christe Jesus: and that is to consider in our hartes, whether we haue walked according to the spirite or noe. For this the Apostle Paul setteth downe as a true and certaine and euident note, and marke or argumente, that wee are in Christ Jesus; that is, his verye disciples indeed. For so he saith; Rom: 8, 1, ther is no condemnation to them that are in Christ Jesus; which walk not after the flesh; but after the Spirit. There is no condemnation to them that are in christ Jesus, that is to them that haue the spirit of Christ. For thay who haue receiued his spirit, are his, as wee haue shewed: and as Sainte John plainely testifieth; 1 *Iohn*, 4, 13, Herby know we that we are in him, bycause he hath giuē vs of his spirit, which walk not after ẏ flesh, but after the spirit. As if hee shold haue saide, this is a most plaine and euident token, that we are in Christe Jesus, to our selues, and others: if wee walke according to his Spirit. To walke according to the

spirit

spirit, is, in our life & walking to bring foorth ẏ fruits of ẏ spirit: the spirit is cõtrary to the flesh: Gal 5.17, if therfore we walk according to ẏ Spirit, we must not bring foorth the workes of the flesh. The workes of the flesh are adultery, fornication, vncleannes, wãtonnesse, Idolatry witchcraft, hatred, debate, emulations wrath, contentions, seditions, heresies, enuye, murders, dronkennes, gluttony, and such like, Gal, 5, 19; The fruites of the Spirit, ar loue, ioy, peace, long suffering, gentlenes, goodnes, faith, meeknes temperãcy, Gal, 5, 22. Yea, but wilt thou say, oftentimes the childrẽ of God commyt and doe the workes of the flesh. &c. And agayne the wicked and hypocrites seeme to haue the fruites of the spirite, The children of God doe the workes of the flesh: for soe wee reade. Genes, 8, 21, Noah offended in dronckennes, Loth in incest, Genes, 18.33, Dauid in Adultery and murder, 2, Sam, 11, 4, Salomon in, Idolatry, 1, Kings, 11, 4, and diuers such like, To this I answere that it cannot be denied, but the children of god haue & doe sometimes euen greate sinnes, as well as the wicked, but the difference

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as one noteth is this, they sinne tardius, et curantur ocyus; that is they sinne seldome, and are recouered quickly again. They sinne seldome, for looke through the book of god. and yee shall neuer find that anye of the saints and children of God, haue sinned at any time, in manye greate crimes, or in anye one long, or oftentimes, Againe they are recouered quickely; For albeit the deuill maye preuaile to tempte or drawe the hearte of a iuste and godly man, to some greate and greeuous crime; bycause wee are all, yea the beste of vs, wretched and prone to sinne: Romanes; 7,24. Yet as an holy father saith, Cor iusti, illius bestiæ antium non est: that is, the hart of a godly man, a childe of God, doth not suffer ỳ beast, viz: the deuill, so to preuaile with it, that it shold cause it to continue or abide in any sinne, against conscience, which it knoweth to bee euill.

Therefore the wise man saieth, Prouerbes, 24: 16; The iust man falleth but hee riseth again: that is, albeit hee sinne, and that greeuously, as the best of gods Saintes haue done: yet

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he doth remember himselfe quicklye, and repent, and amend it. For otherwise, as an holy father sayth: Christianus, qui faciat peccatum, & non pœnitet de peccato; falsus est Christianus. That christian man or woman, which committeth any knowne sinne, and is not sorye for it afterwarde, nor dooth amende it; hee or shee whatsoeuer, is not a true christian or disciple of Christe, but a verye hypocrite and a dissembler. That maye suffice for an aunswere vnto that doubte. Now for the other, that oftentimes the very wicked and reprobate seem to haue the fruits of the Spirit. I aunswer, that it is very true; For so, wee know Iudas, (euen vntill the time that hee betrayed Christ) seemed as good an Apostle, as the rest. Iohn 13, 22, And saint Chrysostome sayth, very plainly & truly in this behalf: Omnes virtutes quas serui Dei habent in veritate, serui Diaboli possunt habere in in simulatione. That is, all those virtues and fruites of the holye Spirite, which the seruauntes of God haue in trueth, the sernantes of the diuell may haue in shew.

But

But notwithstanding, there are two kindes of differences, the one is inward, that is in the quality of the hart; the other is outward, that is in the vniuersality of the worke. In the heart, *Sæpè* (saith a holy father) iusti & iniusti dicta aut facta habent similia, sed semper cor eorum est dissimile. Just men and vniust haue oftentimes like sayinges, or like deeds, but their hart is alwayes moste vnlike. For that which the wicked doe, they doe it to this end, to be seene of men math, 23, 5, All their workes they do to be seen of men: That is, that they may be reputed holy in the worlde. But that which the godly doe, they doe of pure deuotion and loue towardes God, according to that of the Apostle: Amor christi cogit nos, The loue of Christ constraineth vs. And this is that, which God doth respect, and not the other. For, as it is, 1, *Sam*, 16, 7, God seeth not as man seeth; For man lookes on the outward appearance, but the Lord beholdeth the heart This is one difference therfore, whereby the true desciple is discerned from the Hypocrite; viz, by the the heart. But this note or difference is inward and knowen

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to God, and our selues only: for the hart of man is hidden, Peter, 3:4, viz: secret, & no man knoweth it: but the Spirite of man, that is in him: 1, Corinth, 2, 11. and God, who is greater, then the heart and knoweth all things, 1. Joh. 3, 20, Ther is another difference then, betwixt the true disciple and the hipocrite, more open and manifest; and that is in the worke it self which is wrought and doone by them, For, ye shall find, that the hypocrite, albeit hee doe many good thinges, yet hee leaues out some, in some one or other he halts, he offendeth, he sinneth in this or in that; As Naaman spake, 2, Kinges, 5, 18: the Lord be merciful. That is, somthinge which hee ought to doe, hee doth not; but against his conscience flattereth himselfe, saying in his hart, God wil forgiue me, though I sinne in this kinde, or in that. So Saul, when he was commanded to destroy all Amalech, saued Agag; and the best of the sheepe and oxen, that were in it, 1, Sam, 15, 9, So Jehu; albeit hee did that was righte vnto the house of Ahab: yet hee departed not from the sinnes of Jeroboam, 2: Kings: 10, 31, So Judas, albeit hee was an Apostle,

and

and did preache, and doe miracles, as the reſt: Math. 10.4: yet as it is John, 12, 6: hee was a theefe. So Herod, though he did many things well, *Mark* 6.20: yet in the caſe of Herodias, he would doe as he liſt. So, finally the young man in the Goſpell, who had liued ſo vpright & good a life, Matth, 19, 20, when hee was commaunded to forſake all, there he brake off. Thus, in the hypocrite, there is ſome ſinne or other, which reigneth, and wherin he continueth: and dooth flatter himſelfe, albeit hee know it to bee euill: And this is a certain and euident note, and token of hypocriſie. For otherwiſe, the godly man that dooth loue righteouſneſſe, and hate ſinne purely and truely indeed: Rom, 8, 10, though hee haue many infirmities, and ſinne very much; yet, it is not with the will, but through frailtye and raſhneſſe, or ſuch like cauſe: Rom, 7, 19: He doth not continue in any thing, he knoweth to be ſinne. Happily hee may continue or abide in ſom ſinne he knoweth not, as beeing ignorant and deceiued: But, as it is Ieremie 31, 19: after hee is inſtructed, when hee vnderſtands hee ſmiteth vppon his thighe; that is,

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hee repentes and amends it foorthwith. For else, as our Saviour Christ sayth Math: 5, 19, he that breaketh one of these least commaundements, hee shall be called the least in the kingdom of heauen. that is, he that breaketh them wittingly and willing, and continueth to doo so, without repentaunce, and amendmente. For, as S. Iames sayeth, Iames 4, 17, to him that knoweth how to doo well, and doth it not, to him it is sinne. This then (we say) is an euident note of hypocrisie in whomsoeuer, be hee otherwise neuer so learned, or seeme he neuer so holye; if hee continue to offend or sinne in anye grosse manner, and amend not, beeing admonished and that speedilye. So sayth an holye Father, Omne bonum quod fit propter Deum, in omnibus rebus æqualiter obseruatur: vbi autem in omnibus rebus æqualiter non obseruatur, bonum illud fit propter homines. When we do the good things that wee doo, with an hearte truely deuoated vnto God; then wee obeye, in all thinges which God commaundeth, according to our knowledge, and to the vttermoste of our power

powe⁊. But, when we doe not ſo, but wee doo ſome things commaunded, and ſome things we will not doe, though wee bee admoniſhed, it appeares plainely, (ſayth that father) that we ar not true diſciples, but very hypocrites. Now then, concerning this point, if we woulde knowe againſt this temptation (which may ariſe at the houre of death in our hearts,) how to p⁊ooue and trie our ſelues, whether we be thoſe, vnto whome the p⁊omiſes of God, concerning the good thinges to come, appertaine o⁊ no: we muſt enter into our harts, and ſee whether wee haue the ſpirit of Chriſt o⁊ no. Which (as I haue ſhewed we ſhall know, by the power and ſweetnes of the holy inſpirations there of within vs, and by the guifte of faith and full aſſuraunce in our hearts, of Gods mercy and loue, touched with ſo⁊row fo⁊ our ſinnes, and filled with ioye, and hope, and ſtrong conſolation in god and endued with pure zeale towardes God, and feruent chazity towards men. We muſt conſider alſo, (fo⁊ our better and moſt ſure direction in this caſe, that we may by no meanes be deceiued, whether wee haue walked acco⁊ding to the

ſpirit

spirit or not: As in forsaking the works of the flesh, which either we haue not at all, or very seldome, committed and don: or, if we haue committed them, we haue repented vs of them: And in bringing foorth the fruits of the spirite, in obedience towards God, according to the forme of doctrine, and instruction receiued; not seeking praise of men, and wholy with a true heart, endeauouring though in weakenesse and imperfection, yet truly and constantly, to keepe, not one but all the commandements, viz: the whole will of Christ. If these thinges bee in vs truely, though in neuer so greate weaknes, let us assure our selues againste any doubte or temtacion that may arise in our heartes to the contrary, that wee are the true disciples and seruants of Christ Jesus. If these be not in vs, let vs not despaire, but pray instauntlye vnto God foorthwith, euen at the hour of death, that they may be in vs. For it is certaine, if we haue not (mark my wordes) hardned our heartes, and deferred to repente and turne vnto him in our life time, vpon presumption of his mercy, at the houre of death: if wee haue not thus doone I say, (which God

forbid

forbid) though it be euen at our laste euo: dabit ille, si nos non negligimus postulare: if we aske; God will giue the holy ghost who shall worke in vs mightyly, al these holy vertues, wherby we shal receiue assured comforte in our soules ỹ we are his children, and sonnes: to conclude in a worde, wee say against the feare of death in these three kinds; the los of our goods the paine of it, and the suspicion of euills which may followe it, that, none of these ought to trouble or moue the hart of a godly mã: not the losse of goods for they ar lent, and must be rendred to him that gaue them. No los therfore is it to loose that wee neuer had, that neuer was our owne, that we euer knew, we coulde not keep, not the paine of death, for it is but a prick at an instant, which is no sooner felt; but it is past, and many as wee haue shewed, haue contemned it Finally not the suspicions of any euill that may follow: for it is certaine, the true disciple of christe shall eyther rest, and bee euer free from all pain, and misery, or enioy euerlastingly all glory and felicity.

Here note three thinges, fyrste that death is not simply euill, and in it selfe but

but in a kinde: Secondly, that it is not to bee feared of vs, but rather desired thirdly that the beste remedy againste the feare of it, is long before to meditate, and thinke and prepare against it. For the firste, death is not simply euill, & in it self, but in a kind: for if we be not euill and vngodlye, death can not hurte vs: the very heathen coulde say so, nihil saith one, in malis ducamus, quod sit uel a diis immortalibus, vel a natura omnium parente constitutum, wee oughte not to haue this opinion, that anye thinge can bee euill to vs, which god euen in nature hath appointed for vs. For god who made vs; loues vs, and hath care of vs, if wee loue and serue him and therefore would not appointe vnto vs any thinge which shoulde bee euil for vs; John, 20, 11; shall I not drinke of the cup, which my father hath giuen mee, though it were better, yet if we remember and truly consider, who doth appointe and giue it, we may not thinke it can hurt: when Abraham was commanded by god to offer vp his son Isaac, for a burnte offering Genes, 22, 2, noe man woulde haue thoughte, but it had

beene an euill thinge for Abraham, so to doe, yet Abraham was not so perswaded, bycause hee did consider who did appointe it to bee doone, euen god, who hee knewe, woulde not appoint or ordaine any thing, to be doon or to happen, which should bee euill for him. When Old Ely heard a iudgment pronounced most terribly againste him & his house, by the mouth of Samuell; vnto whom god had appeared, hee was not much troubled at it: but answeres quietly thus, Dominus, est 1, Sam, 3, 18, it is the Lord, as if he shold haue said the word is sharpe and greeuous; but it is from god, and therefore it can not bee euill vnto me: it can not hurt me. When Iob was impouerished and vndon at an instant, he saide on this maner Dominus dedit, dominus abstulit, the lord hath taken, Iob, 1. 21, as if hee shoulde haue saide, seeing it is his worke, I will bee content: for though it seeme otherwise, yet I knowe it is not euill, for mee, bycause hee doth it, hee sendes it hee is cause of it. So saye wee, if death simply were euill, god would e not suffee his owne children and saintes to die:

whome

whom he loueth moste tenderly, ne is it meet that his saintes and childzen should thinke it euill for them; because he sufferеth it, who louеth them: and if God should not suffer vs to dye, alas what a miserable life woulde this bee, when we come to bee old, and full of sorrowes aches, sicknes & greefe, when our senses are gone, and wee haue no pleasure in any thing Eccleſiaſt, 11, 1, and when as the Psalmist sayth, Psal, 90, 10, our life it is but laboure and sorrow, & alas if we shoulde not then die, wee woulde wish to die, and say it were better a thousand times to die, then to liue, For as it is Eccleſiaſt, 20, 17, Melior est mors, quam vita amara: et requies æterna, quã vita perseuerans, death is better, then a bitter life; and long rest, then Continuall sicknes. And therefore wee reade of a certaine Iland, wher they liue so long, that they are fain to be caried out thence that they may die. So far is it therfore that wee should think death to bee euill, that it is a hauen and rest from Sorrowes, & miseries in this life, which otherwise were most vnsufferable and vnsupportable. For therefore hath God proui-

ded death, that when our ſorrowes ar at the greateſt, and can not bee borne, that ſhoulde make an end of them in dolors. Therefore ſaith one, ſi tolerabiles ſunt, feramus, ſin minus æquo animo è vita excedamus: that is, if our ſorrowes be to bee ſuffred, let vs ſuffer them, if not let vs be content to die, that we may be rid of them, & this is the firſt conſideration.

The ſecond thing wee obſerue is this, that death of vs is not to bee feared, but rather deſired. It is not to bee feared, why? bycauſe It is not euill vnto vs, for albeit vnto the wicked it is euill and horrible: Wiſd, 3, 19 vnto vs it is not euill, eo ſimus animo (ſaieth one) ut horribilem illum diem aliis, nobis fauſtum putemus, let vs bee of this minde, thus perſwaded, to thinke that daye maye bee horrible and euill vnto others, but vnto vs it is moſt happy. I reade of one, who being nowe readye to die, comforted himſelfe on this maner: liberi mei deo qui mihi eos dedit curæ erunt, amicos hinc diſcedens, inueniã, vobis aut ſimiles, aut etiam meliores; veſtra quidem conſuetudine nè diu carituras.

My children (sayeth hee) God will, I doubte not, but prouide for, who gaue them vnto mee: and for friendes, I shall (saieth hee) finde either as good, or rather better; neither shall I long (speaking to his friendes) wante your company also.

This life it is a prison, neyther is it to bee called a life, but rather a deathe. So sayeth one, vestra, quæ dicitur vita, mors est. The life which you liue, it is rather to bee counted a death, then a life. They onelye liue indeede, who are freed from the prison of this bodye, of whoose soule it maye bee sayde, Psalme 124,7, that it is escaped, euen as a birde out of the snare, that is, it is free from all daungers of temptation and hurte, from all sorrowes and euilles whatsoeuer, It is gone to God, Ecclesiast, 12,7, to Iesus Christe: Philipp. 1. 23, to the place of reste and happinesse, where the Saintes, and where Angells bee Luke 16,22, and where our progenitors and forefathers are, which were before vs 2. Kings 22.20. and where they shalbe also, who are our progenye, and succeede vs, 2. Samuel. 12. 23, mori plane timeat (saith

(sayth saint Cyprian,) sed qui ex aqua et spiritu non renatus, gehennæ ignibus mancipatur. Let it bee fearefull to die (saith hee,) but vnto whome? vnto him who is not regenerate, and borne agayne of water and of the holy ghost, mori timeat qui ad secundam mortem, de hac morte transibit, let it be fearefull to die; but to whome? to him who passeth from the death of this bodye, to the second death; the death of body and soule in hell: Mori timeat, quem de sæculo recedētem, perennibus pœnis æterna flamma torquebit, let it bee fearefull to die, but to whome to him who after hee departeth this life, goeth with Dives to hell, there to bee tormented in eternal flames for euer. For otherwise (as the same father saith,) this death is not to bee feared; for saith hee, mortalitas ista vt Iudæis, et gentibus et Christi hostibus pestis est; That is, as death it is destruction horrible and euerlasting, to Iew, to gentile, and to the ennimies of Christe: so it is a safe passage and happines vnto them; who are the seruants of God, and members of Christ.

The third thing we obserue, it is this, that

that the best remedy, against the feare of death is long before to meditate & think of it, and to prepare against it: multū potest saith one prouisio animi, et preparatio ad minuendum dolorem, that is, it helpeth much to lessen or abate the feare or griefe of any thing, to thinke of it afore-hand. So the meditation of death is a very forceable remedy and mean against the feare of death. first bycause then, it will not bee strange or newe vnto vs, and secondly we shall so bee prepared to die well. It will not be strange or newe vnto vs. For many things affrighte at the first, which afterwarde nothing trouble or moove vs; therefore wee reade in the Apologs that the lion at the first and seconde and thirde time, seemd so terrible to the beastes, that they were astonished for feare, when they beheld him: but within a while, after they had vsed to beholde him: they were nothing or very little afraide, at the sighte of him: to signifie that those things which are moste fearefull at the fyrst, and when they happen on a sodain vnto vs, they are not feared at all, or very little, when we vsual-

lye

ly and oft beholde or thinke of them, and our eies or mindes are well acquainted and occupied with the frequente sighte and consideration of them. I reade of a noble and vertuous woman, who when shee heard that her sonne was dead, without any complaiute or shew of greefe, shee made this answer saying, sciebam ante mortalem esse genitum I knewe before that hee was mortall and woulde die, signifying that the oft consideration of this thing, that at one time or other die hee must, did cause that when she heard of his death, she was not much greued at it: this then is one cause, why the meditation of death, doth take awaye the feare of death, bycause it takes away the strangenesse of; which strangenes doth make it to be feared: for so the Apostle Peter signifieth, 1, Peter, 3, 12: Dearelye beloued thinke it not strange concerning the fierye triall, which is among you. as who saye if they did not thinke it strange; they shoulde haue no cause, to feare or to be troubled at it.

The second cause why the meditation of death, doth take awaye the feare of it. It is this, bycause it doth prepare us afore hand to die well: for the meditation of death (if any thing) will make a man to forbeare to sinne, and desire to liue well: therefore Ecclesiast: saith 7. last verse: memorare nouissima, et in eternum non peccabis. remember the end saith hee, and thou shalt neuer doe amisse: and God himselfe *Deteronomy*, 32, 29. oh that they woulde consider their latter ende. This meditation of death is very necessary, for as one saith: without it wee cannot die well; or very hardlye, nemo bene moritur, nisi qui diu ante ad illam se preparauerit, no man can die well, except bee long before prepare himselfe vnto it, and so consequentlye long before meditate of it, Bene mori ars est, quam tota vita addiscere oportet, it is an art, a businesse or worke moste harde and difficulte, to die well, and it muste bee learned and studied all our life longe, which if wee doe, that is if wee thinke of death, and prepare to dye well

long

long before, then shall we haue no cause to feare, or bee astonished at it. Happily we may, and can not indeed, but in naturall infirmity, we shall feare it, as who dooth not? yea euen our Sauiour Christ did, as one saith, and as we reade Luk 22 44: but we shalbe able (through the grace of god) in the strength of reason grounded vpon faith and a good conscience, to ouercom that fear, as good Saint Ierom did, who at the houre of death, feeling that his flesh did tremble at it, he comforted himselfe on this wise, and spake saying: goe out my soule, goe out, thou hast serued Christ 70. yeares, and art thou afeard of death? and this may suffice concerning the third part; to wit, that death is not to be feared.

Of the fourth consideration, that they who die, shall againe be raised to life.

THE last point yet remaineth to bee considered, which is of all other the greatest, that is, the resurrection of the dead, which howsoeuer it seemes an incredible thing vnto vs, and our reason; yet is it most certaine true, as wee shall shew, first by scripture, secondly by reason thirdly by examples, and lastly by testimonies of the best learned of all sortes and times. For the first, which is the scriptures, who is ignorannte, that the whole body of them, doth confirme this article and pointe, for as one sayth, tolle spem resurrectionis, & soluta est tota obseruantia pietatis, that is if there be not a resurrection, all pietye and religion towards God, is nothing worth. So speaketh the Apostle Saint Paul; 1, Cor, 15, 13: if there bee no resurrection, then is our preaching in vaine, and faith in vaine, and all the Bible therefore and booke of God, from the beginning to the end, doth ascertaine this pointe: yet neuertheless

vertheleſſe ſome fewe places amongſt the reſt we will vſe: wherein this doctrine is moſt plainly and fully taught and expreſſed, *Iſaiah*, 26. 19. viuent mortui tui thy deade men ſhall riſe, euen with my body ſhall they riſe, awake and ſing, ye that dwell in the duſt, the earth ſhal caſt out the deade. Iob. 19. 2. though after my ſkin, ſaith the holy man, woꝛmes deſtroy this body, yet ſhall I ſee god in my fleſh, quem viſurus ſum, ſaith hee, ego ipſe & oculi mei conſpecturi ſunt, & non alius. Whome I my ſelfe ſhall ſee, and mine eyes ſhall behoulde, and none other foꝛ mee: Daniel 12. 2. multi qui dormiunt in terræ puluere, many that ſleep in the duſt of the earth, ſhall awake ſome to euerla-ſting life, and ſome to ſhame and perpetuall contempt. Iohn, 5, 28. venit hora in qua omnes qui in monumentis ſunt, the houꝛ ſhall come, in the which all that ar in the graues, ſhall heare his voyce: and they ſhall come fooꝛth, that haue doone good, to the reſurrection of life, but they that haue doon evill, vnto the reſurrection of condemnation; 1. *Cor.* 15. 52: canet tuba, & reſurgent mortui incorrupti, the trumpe ſhall blowe, and the dead ſhall

arise, incorruptible, Reuelat. 20, 12, vidi mortuos magnos & pusillos stantes in conspectu throni. I sawe the deade bothe greate and small, stand before God. Thus we see the scripture is plain and out of doubte in this pointe: which scripture as our Sauiour Christ speaketh, Iohn 10, 35: non potest violari, can not be broken; can not otherwise be but true: for all scripture it is Theopneustos 2. Tim: 3, 16: that is, the scripture and word of God, not of man; As Saint Peter plainly testifieth, 2. Pet, 1: vlt: and so consequentlye it is as true, as God is true, who can not lie, as saint Paule saieth, Titus 1, 2, The resurrection of the deade therefore is moste certaine, why? because the scriptures and word of god do teache it.

The second thinge which dooth shewe that there is a resurrection of the dead, it is reason; which in these three respectes, dooth most certainelye confirme it. As first, because Christe is risen: Secondlye because the spirite of Christ dwelleth in vs, euen within our bodyes. Thirdelye bycause wee haue beleeued in God. Bycause Christe is

risen

risen: for as one saith, resurrectio christi Pignus est nostræ resurrectionis the resurrection of Christ is a pledge and an assurance vnto vs, that we shall rise again: so doth the Apostle reason 1, cor, 15, 16, if the dead be not raised, then christ saith hee is not risen, and so consequentlye if Christ be risen, the dead shall rise: for we must vnderstand, that christe is the heade of the body, which is the church Colosse, 1, 18. of which bodye wee all are members, 1, Corinth: 12, 27, nowe then as the bodye cannot die, nor the members of it, if the heade doe liue: so cannot wee die, if Christe liue, it is Christes owne consequente or reason, as may appeare Iohn, 14. 19, bycause I lyue saieth hee yee shall liue also:

Againe an other reason, why the deade, shall bee raised to life: it is; bycause the spirite of christe doth dwell and abide in vs, yea euen in these our bodies, 1, Corinthians, 6, 19. knowe yee not, that youre bodye is the temple of the holy Ghost which is in you, whome yee haue of God &c, this reason the Apostle maketh moste

expresly and plainelye, rom, 8, 11, if the spirite of him that raised vp Iesus from the deade, dwelt in you; hee that raised vp Christ from the dead, shall also quicken your mortall bodyes, bicause that his spirit dwelleth in you: the spirit is the third person in trinitye, which is God: Acts 5, 4, coessentiall with the Father, and the Sonne, and this is a testimonye of gods exceeding loue and fauoure towardes vs, that hee hath vouchsafed to send his spirit into our heartes, 2. Cor, 1. 22. quantus amor, quanta misericordia says one, quod hunc amoris ignem transfundit coessentialem ipsi: what greate loue and mercy of God is this, that he doth vouchsafe to bestow so precious a guift vppon vs, as this; viz: his spirit, which is coessentiall vnto him, if his loue then be so great towards vs, euen towardes our bodies: it followeth very necessarilye hee will not suffer vs to perish, no not our bodies, for so the saying is, and it is moste true, perire nemo sinet, quod diligit si illud seruare potest, no man will suffer that to perish which hee loueth, if hee can sauc or preserue it.

The 3 and last reason why the deade shall

shall bee raised, it is this, because they haue beleeued in God: this is Sainte Paules owne reason also; 2, Timoth, 1, 12, noui cui credidi: I know whom I haue beleeued, as if he should haue saide; God who loueth them who loue and serue him John, 14, 13 and neuer fayleth them who trust and beleeue in him *Eccles.* 2: 11, he will certes, because I haue beleeued in him, and can, becaus he can do al things, raise this my body being dead, to life agayne; this argumente is very strong, if we well consider it, for we who haue giuen and committed our selues vnto god as the Apostle speaks rom 12, 1: we I say cannot perish, vnlesse god eyther would or coulde not, saue vs. hee will, because he loueth vs. John 16, 27 my father loueth you because yee haue beleeued &c: he can for so the Apostle saith 2, Timoth, 1, 12, potens est, hee is able depositum seruare; to keepe that which is committed vnto him; and albeit the Apostle had not saide it, wee are sure and fully perswaded of it. These be the reasons which do most certainely confirme vnto vs, the vndoubted and infallible trueth of this poynte, that the dead shall be raised to life, to these I might

might adde diuerse others, but these are chiefe; as that if the deade bee not raised to life, God should not bee iust; which can not be, Gen. 18, 25. for in this worlde, as it happeneth to him that serueth God; so it happeneth to him that serueth him not, Eccleſiaſt 9.2, if the dead be not raiſd, why then the body wherein God was gloriſied in this life, aſwell as in the ſpirite, 1. Cor, 6, 20, and which did ſuffer martyrdome for Chriſt, aſwell as the ſpirit, 2. Tim. 27. 12 corpus propter animã, & anima propter corpus as one ſaith; this I ſay ſhal haue no reward. If the dead be not raiſed again, why thẽ in vain did chriſt take our ſhape & nature vpon him, Phil. 2, 7. and in it aſcended vp to heauen, Act, 1, 11, for it had bin ſufficient only to take our ſpirit. If the body muſt periſh, if the dead be not raiſed, why then the whole mã can not be ſaued, cõtrary to that of chriſt, Luk 21, 18 finally and in a worde, if the dead bee not raiſed, then mã, viz. the moſt excellẽt creature vnder the ſun, vnto whõ & for whoſe cauſe all vnder the Sunne was created, Pſal, 8. 6, both bee I ſaye, eyther in whole or in parte. and all elſe vnder the Sunne, it was created in vayne, and

for nought; which to say is most absurd: for so the Psalmist signifieth, where he saith 89.47. wherfore hast thou created all men? for nought; and these are the reasons which confirme and proue the certaintye of the resurrection, which, as I take it, are moste necessary, and invincible, and can by no means be refelled.

The thyrd thing whereby wee shewe that the dead shall bee raised againe, are examples, which serue in steede of signes and tokens, to declare that both it maye & shall bee so, against that distrust and incredulity, which is in the nature and conceit of man, as though indeed it wer impossible: these examples are either in like or in the same kind; in like, and they are either past, or present. past, as the creation of the worlde, the making of man, his propagation, and preseruation, all which are as straunge and wonderfull euen as this is. The creatiō of the world for when there was neither heauen; nor any thing: neither depth, nor heighte, nor mountain, or hill; or any liuing creature prouerbs, 8, 24, then to create this greate and ample worlde, and all things in it, and that of nothing, and ỹ with a word

only

only, Gen, 1, fiat; this I say is no les ſtrãge then the reſurrectiõ of our bodyes in the later day; for it is as easy for him who is almighty to cõmand ỹ ſea & earth to giue vp their dead, Reu. 20, 13, as was to make the ſea & earth and al that is, yea ſaith a holye father, it is more easie Minus eſt deo, reparare quod erat, quam feciſſe quod non erat, it is a leſſe matter a great deal vnto god, to bring againe vnto life, that which is deade, then it was to giue life vnto it, before it was made: the making of man is no leſſe ſtrange alſo, for that of a piece of earth, god ſhould make man, and breath into him the breath of life, as it is gen, 2, 7 which earth hee created of nothing, & ſo conſequently man of nothing for ſo ſaith one, quia tu es factus ex terra, terra vero ex nihilo, tu es creatus ex nihilo inaſmuch as thou art made of the earth, and the earth of nothing, thou art created of nothing; and this I ſay it is as wonderfull and greate, as the other, ſo ſaith a learned man: quid miraris tantopere? qui ex terræ glebula te finxit, terram ipſam ex nihilo, ex terræ te glebula refinget. why ſhouldſt thou wonder ſaith he, & think it ſo ſtrange, that God ſhoulde raiſe thee to

life being deade, hee that made thee at the first of a clod of earth, and that clod of nothing: is it so strange, if when thou art tourned into earth and deade, of a clod of earth hee make thee againe? qui non eras, factus es, qui non eris fies, when thou wast not. thou wast made. and when thou shalt not bee: thou shalt againe bee made, heere is nothing strange or vnlikely,

The Propagation of man is a wonderfull thing, yea no lesse then then this is for that of a litle seede or bloud, should bee fashioned and made a man or woman in the womb wisdome, 7, 2, & haue life: and bee nourished, and so borne into the worlde 2, Machab, 7, 22, it is as greate a miracle, and no lesse to bee wondred at, then that drie bones should haue flesh skinne and sinewes vpon them, and live as it is Ezechiel, 37, 5 yea if we consider that euen wee which now liue, were in the loynes of Adam at the first Hebrewes, 7: 10, And before Adam in the verye earth, which earth as milke, Iob, 10. 10, hath beene powred out from vessel to vessel Ieremy 48, 11 in variety of formes & subiects infinit, &

inumera-

innumerable, frō Adam the first mā, to vs we shall finde it as marueilous a thing, ẏ we shold be begotten, borne, & haue life of ẏ very same blood wherof Adam did consist, Acts, 17, 26, so many alterations in so long time betweene, being of it; as it is, that the same body deuoured of the fouls which foules are eaten of men, which men are drowned in the sea, and eaten of the fishes, which fishes are taken & eaten of men, which men are consumed & burnt to ashes, which ashes ar cast vpon the waters, that this body I say, should againe receiue life, in the very same substance or matter, forme or likenes, al this I say, is not so strange & incredible as that other, or at the least not more, if we duely and throughly consider it; vide homo sayth a holy father, qualiter ad vitam venisti, & ne quaquā dubites qualiter ad vitam redeas. Consider how thou camest into this life, before thou wert borne, & shalt not doubt, how to be restored to life after thy death. The preseruation of man likewise is a wonderful thing, yea euen to be cōpared with the resurrectiō of our bodies: for we must vnderstand that the nourishmente which we receiue, coms from the earth,

Iob

Iob 28.5, out of the same earth cometh breade, and vnder it, as it were fire is tourned vp, that is, it pleaseth God that from it, shoulde proceed and come, that which is meet to nourish vs, which of it selfe is vnmeet for nourishment, and yeeldeth that also, which cannot nourishe: and so indeede it is asmuch, as if hee made the harde rocke to yeelde and giue forth water psal, 105, 41, besids, the bread which wee eate, hath no power to nourish wisdome, 16, 26 it is not the groweing of fruites that feedeth men, &c; that of it selfe is nothing. But that the bread wee eate, should bee altered and changed into bloude, and conueighed into the parts of the body, and so become euen of the same substance and nature; this, if it were not common, were worthy to bee wondred at, and what difference is ther twixt this, and the raising of our bodies in ỹ lattter day? For in this ỹ which was earth & came of the earth, becoms flesh in substance and nature, that which before it was not. In that ỹ which was flesh and after tourned into earth, becomes flesh againe, in substance, and nature, the very same which before it was. This is day

lye

ly and ordinary, that is new and extraordinary there is the difference, there is the difficulty. These ar the exāples past the creation of the worlde, the making of man, and his propagation and preseruation, in all which appeareth the wonderfull worke of God; and vnto vs, it is plain enough, that it is as easy for him to raise our bodies being deade to life, as it is to doe any of these thinges aforenamed, which hee hath alreadye done and daiely doth in our eyes and sight. There are other examples of the like kinde, which are present and knowne, and to be considered euen of the most simple, as of the mustard seede, of the wheat corne, and of all thinges in the time of winter, which seem then to be vtterly dead and withered, yet when the spring commeth, they reuiue and flourish: The mustarde seed Christ saith Math. 13, 32. when it is sowen, it is the least of all seedes, and when it is grown, it is a tree, the greatest among all herbes; in vno grano paruissimi seminis, saith a father, latet tota quæ nascitura est arboris moles: in one so little a graine or seede, doth couslist the whole greatnes of that tree, which commeth

forth afterwarde the wheate corne, which is euery yeere sowne and cast into the ground as the Apostle speakes, 1, Cor, 15, 36 it is not quickned except it die, viz: it must first rotte and putrifie in the earth, and then it shootes forth, first the blade then the eare, and then full corne, in the eare, marke, 4, 28, Finallye wee see in the winter time, all things are deade and withered away; trees, grasse, Corne, seeme as though they had no sap, colour nor life in them: but when the winter is passe Canticles, 2, 12, then they liue and flourish, and are clothed, and arayed more gloriously, then euer was Salomon, as our Sauior Christ spake, Mat. 6 29: these things if we had neuer seen to be wee woulde thinke they coulde not be; so sayeth one, quam multa fieri non posse, priusquam sunt facta iudicantur? Howe many thinges are and Come to passe; which eare they are, and come to passe; wee woulde haue thoughte they coulde not bee; for we must knowe and vnderstande that the workes of God are al wonderful *Ecl*, 11: 4, that is far aboue our reason or conceite, such as we wold thinke were not possible to bee, for o-

therwise

therwise vnlesse wee shoulde so thinke they are not wonderfull, for so a father sayth, quicquid ratione hominis comprehendi potest, mirum esse iam non potest. whatsoeuer it be that wee thinke possible in our reason, that cannot be wonderfull vnto vs, for wee wonder and admire that onely which wee coulde not, before it was, conceiue how it should bee: so saith God, Isai: 55, 8, my thoughts ar not your thoughts, nor my waies your ways for as the heuens are higher then ỹ earth so are my waies higher then your waies, and my thoughts aboue youre thoughts that is in effect; all my workes are wonderfull vnto you, and farre aboue youre reach, and as all the workes of God are wonderfull, so especially these wee haue already named, & therfore one saith, quæ incomprehensibili indagatione mira sunt, humanis oculis vsu viluerunt, that is these thinges which wee see daylye, because they are vsuall and common, men doe not consider or make accompte of them, yet are they moste wonderfull, and incomprehensible, and if wee applye them to the resurrection of our bodies, wee shall

see

see they doo stronglye confirme it. For in the conceit of man, there is nothing to let, but onelye the impossibilitye of it: for of the will of God there is no question, because hee hath sayde it, as wee haue shewed it, but all the question and doubt is, whether God can doo it. Sola est in miraculis ratio, potentia facientis, be it neuer so miraculous and strange, yet if he that hath said it, be able to doo it, that is sufficient. Now that he is able to doe it, alas poore wretches that wee are, that our frailtye shoulde bee so great to doubte it. This, it was the faulte of the Israelites, Psal. 78. 19. can god prepare a table, &c: shall any bee so bouldo to enquire of his power, who is all sufficient? Genes. 17, 1, and vnto whome all things are possible Math, 19, 26: if then as God spake, Zach: 8, 6, it seemeth vnpossible vnto you, shall it therefore bee impossible vnto mee, and that it is not impossible vnto him, hee shewes and makes plaine, by his daylye and ordinary workes amongst vs, as signes and tokens vnto vs: and as one sayth, if wee thinke it to bee against all reason, that the dead shoulde rise againe, as indeede it is miraculous, and farre a-

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boue reason: yet considering these examples mentioned, of Gods workes dailye and vsuall amongst vs: it standes with great reason, yea it is against reason, that we should not beleeue it. For thus sayth that Father, cur de hominibus diffiditur, quod fieri in lignis videtur? that which we see to be in the grasse of the fielde, in the corn that is sowne, yea in the seed of the trees, and wood which groweth, albeit they wither to nought, they rotte and die, yet againe they liue. Why shoulde we not thinke, yea why shold we distrust or once doubt, the like of men, viz: that albeit they dye and are tourned to dust, yet they shall bee raised to life againe; according to that of our Sauiour Christ, Iohn 11, 25, I am the resurrection and the life, hee that beleeueth in mee, licet mortuus, though hee were deade, yet shall he liue. Vnto these might I adde, a strange example in nature of the Phenix, a birde, which as writers say, liues 600. yeares, and in the end makes her a nest in an high mountain, which she fills full of sweete odours, and by the heate of the Sun is there burnt to ashes: of which ashes comes another Phenix: ¶ Aristotle

also

also writes of a well in Sicily, where into if any deade creature bee put, it is foorthwith restored to life: diuerse such examples there bee, which I forbeare to rehearse, bycause I am not certaine of the trueth of them. But so was Plinie ouercome, with admiration of the workes of nature, that he breakes out into this manner of speech, saying: mihi intuenti, rerum natura suasit, vt nihil incredibile existimarem de ea: that is, the workes of nature are such, so woonderfull, I speake vpon mine owne knowledge and proofe, who haue searched diligently into the same, that there is nothing can bee sayde, or thought of them, so straunge and impossible, which may not bee beleeued: if then the workes of nature bee so miraculous, much more the God of nature: for quicquid est as one saith, potentia dei minus est; that is, all the worlde, it is but as a litle spark of his power, as a little assay, as one worke onelye. *I*ohn 7.21. as a droppe of a buckette, Isaiah 40. 15. But in the latter daye, bee shall shewe himselfe, bee shall come to bee glorified, and bee marueilous, 2. Thessalonians 1,10, that

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is, hee shall declare his power to the vttermoste: Noe marueile therefore, though then the deade bee raised to life, for hee is able to rayse them, as wee knowe, and are assured by the workes which hee hath alreadye doone: yet as Ecclesiast sayeth, 40.32. wee haue seene but a fewe of them: and there are hidden yet greater thinges then these bee, yet is his power more then all: for hee is as Ecclesiast sayeth, 40. 18. aboue all his workes, that is, hee is able infinitely to do, infinit more then hee dooth or shall doo.

Thus wee see by examples of like kinde, past, and presente, and by workes of nature, howe the resurrection of our bodyes is confirmed. In which latter pointe, albeit I coulde haue been more large, I haue of purpose forborne, leaste anye shoulde doubte of the certainetye of the same, or thinke, wee woulde settle or grounde anye parte of this treatise, concerninge the resurrection, vppon anye fayned historye, that mighte deceiue vs; wee come therefore nowe vnto other examples, which

which are in the very same kind, that is, in a word to shew that it is not vnlikely, but that the deade shall bee raised to life, because diuers deade haue been raised to life alreadye: and of this wee haue infallible and most certain testimony in the booke of God; both in the olde testamante, and in the newe: in the old testament we reade 1, Kings, 17, 21,, that Elias raised the widowe of Zarephtahs son to life; and in the 2. Kings, 4, 18, that Elisha raised the Shunamits sonne being deade also, and in the second of Kings, 13 21, it is saide that a dead man being cast into the sepulcher of Elisha in greate hast, by meanes of the sodaine bruite of souldiours, that were come into ỹ Land: so soone as his body touched the bones of Elisha hee reuiued and stoode vpon his feet. In the new testament also we read, that our sauiour Christe raised Iairus daughter math. 9, 14, and the widowes son Luke, 7, 15, and in this chap. Iohn, 11, 43, Lazarus who had beene deade, 4 dayes and Saint Peter, Tabitha or Dorcas Acts, 10, 40, Finally our saviour Christe was raised from the dead Acts: 2, 32; All these examples doe onely proove and argue

gue the resurrection of the deade, that it it is possible with God, howesoeuer it may seeme impossible vnto man, & that it is likelie and may bee, yee certain and will bee, bycause god who is able to doe it, hath said it: numbers, 23:19. but they do also demonstrate and shew plainely euen to the eyes and eares of men: that the dead may & shalbe raised again. For may it not bee saide vnto them (if any make doubte hereof) as Christ spake to his disciples, when they tooke care for breade math, 16,8, O yee of little faith, remember yee not fiue loaues when there were 5000 men, and howe many baskets took ye vp? nor 7 loues when there were 4000 men and howe many baskets tooke yee vp? So saye I in like maner vnto them that doubte of the resurrection from the deade, remember yee not howe the dead were raised vp by Elias, by Elizeus, by christ, by his Apostle S. Peter; for if you doe remember these examples, why shoulde you thinke it incredible as sainte Paule spake Acts. 26,8 why should it bee thoughte a thinge incredible, saith hee that God shoulde raise again the deade yea why should any doubt any whit, that

god

god shoulde doe it heereafter, seeing wee haue examples that hee hath done it heeretofore: yea but wilt thou say, the Case is not like, for it is one thinge to raise vppe one that is newe, or late dead and an other thing to raise vp one that hath been long deade, and is corrupted vterly, and consumed to earth, to ashes yea almost to nothing. I answere it is so yet the raising of one that is dead to life cannot bee done, but by him alone. who is almighty, that is, by him who is Lord of the spirit *Eccles*, 8; 8, and hath life in himselfe, viz. in his owne power and will *Ioh*, 5. 26; it is very certaine therfore, that he who cã giue life to ẏ body, which is vterly wõut life, is able also to giue life to a stone as Iohn Baptist speaks Luk, 3, 8 & so consequẽtly to a peece of earth, to ashes to any thing. Seeing then God hath raised vp the deade as wee haue shewed, and so hath shewed his power manifestly that hee is able to raise vp all that die, if wee yet aske and enquire saying, yea those that were deade, but not long deade, not consumed, not rotten, not tourned to earth, wee confesse hee raised such, but can he raise them that ar

putrified,

putrified, and become dust and ashes? I, answere, this it is to tempte God and to bewray our greate [illegible] distrust & hardnes of hearte, euen as the Israelits did, who when God caused water to flow out of the rock, they asked afterwarde saying *P*salme, 78, 19 can God prepare also a table, and in the wildernes: as who say, it was not as easy for him to do the one as the other, bee that gaue life to the bodyes which were deade, and vterly destitut of life: cã giue life to what soeuer hee will: yet for full satisfaction in this behalf, saint Mathew saith plainly that immediatly after the resurrection of Christe math 27, 53; many dead bodies of the Saints which slepte, arose & went out of the graues: which cannot be vnderstood otherwise, but of bodyes putrified and corrupt. To conclude therfore this argumẽt albeit we could not in reason thinke, howe it were possible, the deade shoulde be raised to life: yet considering that many examples haue beene shewed, in this kinde, of the dead, which haue been raised to life, this it should, yea it cannot, if any thinge will, but perswade vs, so saith a holy father, sæpe

quod per rationem comprehendi non potest: per exēplum credi potest, that which in reason wee cannot comprehend; when we see an example of it, we beeleeueit.

The fourth and last thing wherebye we shewe, that there shall be a resurrection of our bodies, it is the testimonye of the best and moste excellent men and wittes, that haue liued from time to time & doe nowe liue in the worlde; and heere we muste consider first, the times before christe, & secondly the times since. In the times before christ we cōsider the Jew, & the gentil; for in these 2 were cōprehended al the people of the worlde; for the Jewe ther is no question, for the patriarches and Prophets preached the resurrection of the body, and day of iudgment: and the people beleeued it, and finally the saints suffered martyrdō for it for so it is testifyed very plainly, by the author to the Hebrews 11:35 they wer racked, & tried, & stoned & wolde not be deliuered, why? that they might saith he, receiue a better resurrection. In ỳ time of our sauior christ, the phariſes who were the best lerned amōgst thē, they held & wer of opinion ỳ ther sholde be a resurrec

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tion from the dead: as may appear Acts, 23,8, wher saint Paul crying out in the cõsel on this maner, I am a Pharisee, the sonne of a Pharisee, of the hope and resurrection of the deade, am I accused. the Pharisees consented vnto it, and saide: wee finde no fault in him, and in a word cõcerning ỳ Iews before christ, one saith in this behalf erat hæc doctrina apud Iudæos, et legis probatos quosq; doctores trita et frequens, ỳis, this doctrine concerning the resurrection, it was cõmon & frequent, amõg the Iews & best learned: now for the gentiles, there were amongst them certain wom ẽ Prophets, who did prophesy of the incarnation of christ, of the day of doome, & resurrection of our bodies to iudgmẽt; & these wer 10, in nũber, which wer caled Sybils & in this respect was it, ỳ Balaã a gẽtile, wished he might dy the deth of the righteous, as may appear num. 23, 10, & not to trouble you wt many allegatiõs in this kinde, which wer needles, whẽ few may suffice, I wil repeat ỳ testimony of a lerned writer concerning som & they cheef amõgst thẽ. Zoroastres saith he, vniuersalem omnium resurrectionem docebat, et

Theopompus Aristotelis discipulus similiter, Zoroastres sayth hee, taught the vniuersall resurrection of all men, which Zoroastres liued anon after the floude, within 300. yeeres or thereabouts, and was accounted woonderfull wise and learned, as anye that then, and at that time liued in the worlde. Theopompus also, the disciple and scholler of *Aristotle*, he taught the same doctrine; quibus (Aeneas Gazeus inquit) antiquorum nemo contradixit, against these saith a writer, none of the aunciente Gentiles spake or thought otherwise. Denique *Stoici* conflagrationem mundi certa post sæcula fore opinabantur, consummationem vulgo dicimus, quam paulo post rerum omnium restitutio consequutura esset. The Stoickes they were of opinion, that after certaine ages, the worlde should be consumed with fire, which they call a consumation or end: after which should immediatly followe a restauration of all things in their former state. *Plato* etiam diserte animas in Corpus redituras tradit. Plato plainely affirmes, that the soules of men shoulde returne again vnto their bodies. Astrologi dum cum astra omnia

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ad posituram suam redierint, res omnes restitutum iri. Finally the Astrologers, they held that when the starrs came to a certaine period, after many thousand yeeres, then all things shold bee restored: which opinion al beit it wer vain, yet doth it shew the generall consent of all for the moze part, that were learned and wise, concerning this pointe, the resurrection of our bodies: & this may be sufficiente, concerning the opinions, bothe of the Iewes, and gentiles before Christ:

Now concerning ỳ times both of Christ and his Apostles and since, this doctrine we know it was most constantly taught and preached, our sauiour Christe, Math, 25, 31, doth plainelye foretell it: when the son of man saith he, shall come in his glory, then shall al natiõs of the earth be gathered before him, & *Iohn*, 5, 28 yet moze plainelye, the houre shall come in the which all that are in the graues shal heare his voice, & they shall come forth that haue done good vnto the resurrection of life: but they that haue done euill vnto the resurrection of condemnation,

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the Apostles also in like maner; they preached the very same doctrine. Saint Peter Acts, 3, 19, the time of refreshinge shall come, from the presence of the lord. Saint Paul Act 25.15, the resurrection of dead, shall bee both of iust and vniust. Saint Iames 5, 9, the comming of the Lord draweth neere. Saint Peter 2. epist: 3.10, the day of the Lord will come, as a theefe in the night, Saint Iude, behoulde he commeth with thousãds of his saints, to giue iudgement, epist. verse 15. Saint Iohn Reuel. 1.7. behold he commeth with clouds, and euery eie shal see him. In the primitiue church, the christians who professed the Gospell of Christ, did not only beleeue the resurrection: but in hope thereof they gaue their liues vnto death in such sorts and numbers, that there was no cruell death or torment to be deuised or thought, which some of them suffered not, nor no daye throughout the yeer as one saith, excepting one, which is the first of Ianuary, wherin many thousãd martyrs had not lost their liues: the ancient fathers, who were the most excellent lightes of the world, for learning and wisedome in their time, they did not only

onely beleeue the resurrection, but they did continually think of it, speake of it, & write of it. So wee reade of Sainte Ierome, who sayeth of himselfe, that whatsoeuer he did, alwayes he thought he heard the sound of the trump, Surgite mortui arise ye deade, &c: and so in like maner we are to conceiue of the rest. Finally wee see at this day, how manye thousand thousandes Christians there are, who beleeue this doctrine. For although at the first this doctrine it seemed strange to many Epicures and prophane persons, Acts 17, 18. yet now he is amongst vs, a very strange man and lame of his righte wittes, that doth deny it. To conclude this pointe then, wee see that the best and moste wise in the world alwaies haue and doe giue testimony to the resurrection, aswell the gentil as the Iewe, aswel before christ as since christ, aswell one as another. Though therefore ther be cateruæ contradicentium, troupes & companies innumerable, which saye or thinke otherwise, that there is no resurrection: yea though there bee that say, it is a childish thing to beleeue it, and therefore mocke at it, for such Sainte

Peter

Peter foretelles, there should be in these latter daies, 2, Peter 3, 3, yet, as one saith tu verum puta quid Curius, quid Fabritius sensit, quid ambo Scipiadæ, quid tot bellorum animæ, beleeue thou rather that which the most excellente and famous wittes of the world haue thought and beleeued, rather then what ignorante or carnall men say or thinke, who beleeue nothing but ẏ they see with their fleshlye eies. And thus we see to finish this point the resurrection of our bodies, wee see I saye, that it is confirmed vnto vs, first by scriptures most plentifully, secondlye by reasons most euidentlye, thirdlye by examples moste strongiye, and lastlye by testimonies, moste probably. It is confirmed by scripture, God himselfe doth assure it. Valde incredulus es, saith a Father, qui deo diffidis, if thou beleeue not God, thou art very incredulous, very diffident. It is confirmed by reasons, and therefore if thou beleeue not, vnto thee speakes the Apostle in that very word, 1: Cor. 15, 36, Stulte quod seminas: O foole that which thou sowest; it is not quickned, vnlesse it die, as if hee should haue saide; that which thou sowest, and

doth

doth rotte in the earth, thou dost beeleeue and thinke it will quicken & liue againe; and why shouldest thou not aswell beleeue, that the bodye being dead shal liue? Cur de hominibus diffiditur, saith a father, quod in lignis fieri videtur? It is confirmed by examples: though therfore wee coulde not in reason comprehend it: Yet an example shoulde force vs to beleeue it. For otherwise, it may very well bee saide vnto vs as it is, Acts: 13,4, beholde ye despisers and wonder, for I worke a worke which ye shall not beleeue, if a man woulde declare it vnto you, not so onelye, but not though yee see an example, as a very plain signe & shew of it; Finally it is confirmed by the testimony of the sages and wise of the world who from time to time haue liued in it, and therefore it cannot bee saide, as it is Iohn 7,48, doth any of the rulers, or of the Pharisies, that is, any who are great, and wise in the world beleeue it? For manye such haue & doo giue testimony vnto it, not of them that beleeue only, but of such as were very infidells and idolaters. In al these respects therfore, as this doctrin is in it selfe, most vndoubted & infallible

true,

true; so shoulde it be moste fyrmly beleeued, and without all doubte or question acknowleged of vs.

Here consider first ꝑ incomparable magnanimity & courage, which shold be & is more or les, in euery true chrystiã; who albeit he is enuironed w̃ a thousand euils yet he feares none, no not deth, which of al other is the greatest and most greeuous. For chryst who is captain, hath triũphed ouer all col, 2, 15, & through him we shall as saint paule teacheth. 1 corinth, 15, 57, For though the flesh be fraile euen of the best, & many times afraid, psal, 56, 3, yet the spirit is strong & inuincible, & knoweth ꝑ it needeth not to feare. Turbatur cõscientia (saith one) sed non turbabitur, quia vulnerũ domini recordabor, my conscience is troubled, but it shall not be troubled, For I will remember chrysts death & sufferings, & w̃ it comfort my self. So though the flesh and the hart faile many times. psalm, 73, 26, through the feare of death, & imagination of things to come, yet chryst is in heauẽ, act, 1, 11: an assurãce vnto vs, acts, 17, 31, ꝑ wee shal not perish Io. 14, 19, therfore saith king Dauid, why art thou cast down my soul, and why art

thou

thou disquieted within me psa.43.6,put thy trust in god &c:as if he should haue said though my hart be somtimes out of quiet and feare or doubt,yet it is but mine infirmity,psal,77,10,therfore wil I comfort my self;for it is incident vnto mã in this life,to be cast down,to fear,to doubt through ỹ sight & beholding of thinges present & visible, which in thẽselues many times ar heauy & dismal,Eccl.3,19,20 but when hee goeth into ỹ sanctuary of god,as ỹ prophets speaks,ps,73,17,viz; he doth wel cõsider wt̃ himself & iudg,not according to the apperãce,Ioh.7:24; but according as we ar taught,& haue learned out of the word of god which is true as god is true,Titus,1,2.& by the spirite which is wt̃ him,1:Ioh,5,9.Then forth with fear vanisheth as a dewe when the sunne ariseth,and in steed of it, the christian hart is bolde and couragious as a Lion,prouerbs, 28.1: and saith as the psalmist,Psalmes:23,4,though I walke through the valley of the shadowe of death,non timebo malum, quoniam dominus mecum, est. I will feare none euil,for the Lord is with me.This was ỹ magnanimity,& fortitude,& peace,and tranquilli-

tranquillity and ſecurity of hearte, free from all perturbations and feares which make the liues of mortall men, bitter and miſerable in trueth, how pleaſante and glorious ſoeuer they ſeeme to bee, this was it (I ſay) which the Heathen did conceiue, and iudge, and admire: as the onelye happineſſe in this life, but coulde not attaine it. Regem (ſaith one) non faciunt opes, nec veſtis Tyriæ color, rex eſt qui poſuit metus et diri mala pectoris, It is not riches, nor ſumptuous clothes that makes a King bee is a King, that is free from feare, whoſe hearte nothing can daũt. Qui vultus Acherontis atri, qui Styga triſtem non triſtis videt, audetq; vitæ ponere finem: par ille regi, par ſuperis erit He who is not afraide neither of diuell, death, nor hell, hee is a king ye like a god. Otherwiſe, licet Indica longè tellus tua iura tremiſcat, & ſeruiat vltima Thule, tamen atras pellere curas, miſeraſque fugare querelas non poſſe, potentia non eſt: though a man were Emperoure of the whole worlde, and all others were afraid of him, yet, if he haue feares within him, which hee cannot put from him, hee is

miſe-

miserable. These were the sayinges of Heathen men, wherein it dooth appeare that they did iudge this the onelye happinesse, to be free from all perturbations and feares, which are incidente vnto the nature of man. But this they coulde not attaine vnto, for as one of them sayth: Non est in nostra potestate, so dicãtibus iis rebus, quas malas esse opinemur, dissimulatio vel obliuio; lacerant, vexant, stimulant, respirare non sinunt, & tu obliuiscì iubes, quod contra naturã est, quod à natura datũ est? we cannot sayth he, either neglect, or forget the things which wee feare as euill, and know shall happen vnto vs: they vex and torment without reste, and doe you thinke we can forget them. wee can be free from these perturbations, which naturally are incident vnto vs? no truely and therefore in an other place, the same author sayth; quæ est huius vitæ iucunditas, quum dies ac noctes cogitandũ sit iam iam esse moriendũ. What pleasure saith he, is there in this life, when nighte and day wee cannot but thinke, that wee must dye at length, and com to nought? and this is the cause, they did shew such greate and exceslive sorrowe and mour-

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ning for the dead, cutting the flesh, and making prints and markes in it, as it is Leuit,9,28. crying out, Hyla, Hyla. as Hercules did, tearing the hayre as one writes of one in this case, saying: *Scindens dolore identidem intonsam comam*; mourning as Niobe did, in continuall silence and heauines: or raging for sorow as *Hecuba* did, tearing the cheekes, renting the breasts, beating the heade, and finallye shunning all company of men, to lament alwayes, as Homer writes of Bellerophon in this wise: qui miser in campis mærẽs errabat Aleis, Ipse suum cor edens, hominum vestigia vitans, These I saye were the manners of the Heathen thus to mourne, thus to lament without measure, without end, for the deathe of their frends: but christians doo not so, for though they mourn as being separated from their friendes when they dye, as Mary and Martha did, for their brother Lazarus, yet as our sauiour Christ spake of the rulers daughter, that was deade, Mark 5,39. the maid is not dead, but sleepeth: so their friendes are not deade, but sleepe; and therefore in the later day, as Mary and *Martha* spake of Lazarus, they

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knowe they shall awake, they shall rise a-gain. They mourn therefore as little as may bee, as beeing parted one from ano-ther, but they know they shall againe see eache other. Therefore saith S. Bernard, illi mortuos suos carnaliter lugent, qui re-surrectionem negant, Let them mourn for their dead, who haue no hope of a resur rection, or euer to see them more: as for vs, S. Cyprian teacheth vs another les-son, and he saith, he was commanded frō heauen to teache it, for so hee speaketh, quoties mihi reuelatum est, vt publicè & priuatim predicarem, mortuos non esse lu-gendos? How often hath it bin reueiled vnto me, saith hee, to preache both in publique and priuate, that the dead are not to be lamented; and he giues a reason nam nec amittuntur sed præmittuntur, nec nos vestimentis atris vestiri decet, quoniam illi albis vestiuntur, they ar not lost saith he but gone before, & we must folow, neither ought we to be cloathd wᵗʰ black garmēts bicause they ar clothd wᵗʰ white. The 2. thing cōsidered is, ẏ al ẏ care of a christiā in this life shold be, to make his election sure, to make sure this point, that hee is Christs disciple, & so consequētly the son

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of god, and heire with christe, as the Apostle speaks rom.8, 17. For in this one thing is all the care, all the feare, tu cura saith a holy man therfore, vt sis in Corpore, et omnia poteris in Capite; take thou care of this, that thou bee of the flock of christe, and thou needest not take care for any thing els. therfor one describes ỹ life of a true christian thus, non contristetur nisi in eo quod a deo separat: non lætetur nisi in eo quod ad deum adducit: nothing is greefe or cause of feare vnto him, but that which doeth separate from God, viz: sinne, nothing is ioye or cause of pleasure or contempt, but that which dooth further him towardes God, viz. all manner of vertue and good dooing, 2. Peter 1.10. vitiorum ista vis est, saith one, vt causam nunquam afferat mortis voluntariæ, vice hath this propertye and nature, it makes a man vnwilling to die, yea to feare death; and no maruaile, for alas how shoulde a wicked man bee willing to dye; but as the Philosopher sayd, mors tum æquissimo animo oppetitur, cum vita occidens, se suis laudibus consolari potest, when a man vpon his death bed can say as Saint Paul did, 2 Timoth.

4,7. I haue fought a good fight, I haue finished my course, I haue kept the faith viz: I haue so liued, that I doubte not but I am the true disciple of Christ, one of his sheep and fold, and so consequently the sonne of God: and that his spirit doth witnesse with my spirite like wise crying, Abba father; as it is rom, 8, 15, then I say, may that man sing nunc dimittis, and depart this life quietly without all feare, yea willingly and gladlye knowing that in death hee is fully blessed. For as it is reuel, 14 13, he shall rest from his labours, and his workes shall followe him, Dux parilis redijuius homo ignea Christus ad astra vocat, Christe, who was deade, & is aliue our captaine in heauen, is ready when hee departs frō earth to receiue him into heauen.

A thirde and laste consideration is this, that death is an aduantage vnto vs viz: as the Apostle speaketh, Romanes, 8, 28, vnto the elect all thinges worke for the best: for ỳ thinges which in their own nature are euill, by the exceeding greate mercy of god, are made good vnto his chosē viz, they do not only not hurt, but they profit thē, nec bonis mala nocēt, sed prosūt

magis, saith one; all euills they ar aduantage vnto the children of God; for it was a glory vnto Christ that hee was heere humbled philip, 2. 9, so shall it bee a double glory vnto vs, to come out of tribulation vnto glorye, Reuel, 7, 14. Paulus Diaconus, in his 23, booke of the acts of the Romans, when Constantine was Emperour, ãno domini, 782, reports, that one in Thracia, digging vnder the walles, which were made for defence against the Barbarians, founde a cheste of stone: wherein was the carcasse of a man, vpon whose breste there was a golden plate, and in it these words engrauen: Christus ex Virgine nascetur, et credo in eum qui deus est, et a Deo genitus ab æterno. O sol iterum me videbis: Christe shall bee borne of a Virgin, and I beleeue in him, who is God, and begotten of God from all Eternity. O sonne (saith hee,) thou shalt againe see me: this I say, it is the confydence and full assurance, which euery christian hath, that this same body with all the partes thereof, which nowe dieth and rotteth, shall returne again, in the resurrection of the last daye: But not this onelie, for we beleeue and are assu-

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red ẏ it shall returne beter then before, Semina nõ nisi corrupta e dissoluta fæcũdius surgũt, omnia pereunde seruãtur, omnia de interitu reformãtur: the seeds sais Tertullian which are cast into the grounde; must corrupt & dy, before they encrease, they must all perish, before they spring, they must rot, before they from again, and then afterwarde they courne with fruite much more, So it is with our bodies as saint Paule teacheth, 2, cor, 15, 32, and this is that which is meante, rom 8:37, where the Apostle saiet that in all wee are more then conquerors: viz: in the tribulations & afflictions which here we suffer, yea in death which happens vnto vs, we do not only recour strength to run through all, and to reourne as afore, but much better, So as the Apostle saith Phil. 3, vlt: our vile & corruptible bodyes, shal be made like vnto his glorious bodye and shall goe into life eternall, mathew. 25, vlt: and bee euer with him as himselfe saide, John. 12, 26. and as saint Paule affirmeth, thessal, 4. 17, let vs therfore say with saint Paule, and that from the harte, 1. cor. 15:57. thankes bee vnto God who hath giuen vs victory: yea not

onely so, but such a victory through our Lord Iesus Christe. And thus we haue, by the grace and goodnes of god, finished these 4 pointes which wee propounded; First, that the kinds and louers of christ dy as wel as others, Secondly, that there is cause of sadnes, when they die, & departe from vs. Thirdly, that death is not to be feared. And lastly that they, who dye, after a while, shall again be raised to life.

The Conclusion.

FRom that which hither to wee haue spoken, thinges are most cleare and euident, the certainety of death, which none, no not the best and most holy can auoide and the trueth of the resurrection whereof we haue, besides many most inuincible reasons, a most assured pledge euen the resurrection of Iesus. If death be certain, then the things of this world are all vaine; for they come to an end psal. 119,96 ✠ cuncta abeunt, vnde orta sunt.

sūt, In ẏtime to cō they shalbe forgottē Eclesi.2.16.& be a though they neuer had bin. And this sho make vs, not to loue ẏ world, 1, Ioh.2.6. nor the things in the worlde, &c. For if wee loue it, wee loue that which is ought worth, so saith the wise man, wt thou cast thine eies, vpon it, which i nothing? for riches takes her to her winges, &c. Let them therfore whose hare and affections are set vpon this worlde, and doe chiefly mind and loue it, hear what the very Heathen man doth sa vnto them, and bee ashamed; Quousque humi defixa mens erit, quousque terram intuemini? howe long look ye vpon this earth, how long doe ye behold it? Yea, let them hear what Ecclesiastes saith, the preacher, Salomon the wisest and let them that are wise followe it (as for others let them followe their owne waye and will, for as it is Prouerbes, 1, 30, they regarde noe councell) Ecclesiastes, 2: 20, I wente aboute saith Salomon, to make myne hearte abhorre all vnder the sonne, that is, To drawe mine hearte and affection from this worlde all I coulde: So doe thou likewise

likewise, and remember that the loue of this worlde, is contrarie to the loue of God; and that the more thou lo-uest the world, the more lesse thou lo-uest God, as may bee gathred by [illegible] owne words, mat, 6, 24, art more or lesse fit or meet to be beloue of God. eo longius (saith a father) inueniris a summo bono, quò te amplius dederis aduicis re-bus & transitoriis appetendis; a fructuosa siquidem via est & inambulabili, faciliusque peruenies, spretis omnibus, quam adep tis. The more thou dost affect thythings of this world, the farther art thou from God: it is therfore far more profitable to contemn them, then to couet or seek af-ter them. Prone we are all vnto the loue of this world, especially in prosperitye: & therefore it is a special point of christian policy & prudence, that the rich suspecte themselues, & haue continuall care here-in. Charge them that are ritch, saith the Apostle, 1 Tim, 6, 17. that they trust not in vncertain riches, & that they be ritche in good works, that they trust not in vncer-tain riches; that is, they do not make rit-ches their treasure, their loue, or their cre dit in this world, but rather vertue and

good

good doing. For that is his meaning, ỹ they shold rather desire to haue a name, that they be rich in good works, bountifull and liberall, then that they possesse much: And as wee shoulde not loue this worlde, because it is nought worth, so whē we loose any thing in this worlde, that is precious or deare vnto vs, it shoulde not greeue vs, by cause it was of that nature, it might bee lost. And indeede the cause why we greeue more then we shold when we haue lost any thing, is because when we had it, we did loue it better then we should. For if we consider, when wee haue any thing we loue most, that it is earthy and it must perish, wee must loose it, and we know not when, nor how soon, neither when we loose it, what cause haue we to mourne? For did not we know that we should loose it? sciebam esse mortale. I knew it was mortall, apt to perish, to be lost and therefore what cause haue wee to mourne, why should we greeue at it? if thou diddest knowe and consider afore thou shouldst loose it, whether it bee thy parent, thy wife, thy sonn, thy friend, thy house, thy land, or whatsoeuer, as Elisha knew he should loose his master, 2, Kings

2.3. cõplain not that it is soooner then it shold. For sooner or latter as Eccles. saith 41.4. why sholdst thou be against the pleasure of the most high? thus wese ỹ certainty of death wel considered, may teach vs these two excellent vertues, contempt of ỹ world, & patience whatsoeuer happens So likewise certainety of the resurrection may beget in vs an ardent loue vnto the kingdome of heauen, and the things which belong thereto; and a desire to excell in vertue and in godlines of life. An ardent loue vnto the kingdome of heuen, for alas how should we not loue & embrace it, when wee knowe that all els is vanity but it. Vanitas vanitatum, et omnia vanitas, preter amare Deum, et huic soli seruire; vanity of vanities, al is vanity, but this, to loue god, & to serue him only. 1, Cor. 2, 6, the princes of this world com to nought, but as it is luk. 14. 15. blessed is he ỹ eateth bred in the kingdõ of god: Dives delicious fare was nothing, for wee know he died, and after his deth his pleasur was turned into pain, luke 16. 25, his dinners, his suppers, they might be costly & delicious, but in the end what did they profit? Heb 13, 9: but blessed is he who

who shal be called in ỹ end of the worlde to the lambs supper, reu. 19.9: in a word, as S. Peter saith, & as it was proclamed Isai 40.6. al flesh is gras, & all the glory of mã as the flower of the field, the grasse withereth away, & the flowr falls away, but the word of the lord endures for euer: that is the kingdõ of God, it cã not be shakẽ, heb. 12,28. it is euerlasting. This shold make vs haue in pretious regard, the word of God, which is so much worth, yea more excellent then Manna, (as our Sauiour Christ teacheth, Joh 6,49. to hold the ministers of god most dear, whose feet ar beautiful, as S. Paul saith, Rom 10.15. to reuerence all, who embrace vertue, & the true practise of godlines, as those who are the sons of God, Ro. 8.15. yea the brethren & sisters of Christ Jesus Mark 3,35, finally to reioyce more in this, that we are christians, and that our names are written in the booke of life, Luk 10.20. then in al maner of riches, or earthly prerogatiues whatsoeuer. Let vs therefore contemn this world as a thing of nought, & let our whole affectiõ be in heuen: when we look to the erth, let vs remẽber earth we were, and earth we shall be, when we

looke

looke to the waters, and see howe swiftly they runne, let vs thinke that so our time passeth and the generacions of men come to noughte suddainelye: when wee behoulde the foules which flye in the aire, and after they are gone cannot see any token or way of theire going: let vs think that euen so the trace and path of our life, shall shortly not to be seene or perceiued, but cleane forgotten for euer. Finally when we look to the heuens, to the sun, the Moone, and see how they hasten in their course: let vs thinke there is an end, a period, a day of doome a resurrection: and if wee make accouut of an other life, let vs bestowe and vse this life that we may attain it; ý is, if wee haue not the goods of this Life, let vs liue content, knowing that godlines is greate riches: and bee hath saide he wil not faile nor forsake vs, his prouidence wil not suffer vs to want the thinges which are necessarye for vs, if wee laboure dilligentlye in our calling, hee will bleſſe vs sufficiently, or whatsoeuer happeneth let vs be patient; for whether we liue or die, wee are

his.

his. Therefore wee alwayes submitte our selues vnto him, bee wee riche or bee we poore, in death all is one; mors æquat quos pecunia superauerat, if wee haue the riches and superfluity of this worlde, let vs not hoorde or waste it prodigally, but let vs make marchaundise of it, make you friendes of vnrighte mammon, and sell that ye haue, and giue almes. Terrena omnia seruando amittimus, largiendo seruamus. Earthly goods if we keepe, we loose them, yea and our selues alls, which is more greeuous, *Iames* 5,3, the rust of them shall bee a witnesse against you; if wee scatter, wee saue them, for in the latter day wee shall finde them with an euerlasting reward, matth. 25.55. let vs not flatter our selues and thus thinke, if we haue gotten goods, wee may take our rest, and liue in lust and pleasure our selues, Luk 12,19. & leaue our riches to our babes, as it is in the psalme: for thus though we may doo, yet there is no comfort in this, yea thus to doo is to doo after the manner of the world, Psal 49,11, that is not as if our faces were towardes Ierusalem, Luke 9,53: our loue or delight were there, but here altogether, More

wise

wise therefore are we, if wee so dispose of our goods, while it is our owne, as that it maye bee profitable to our selues, and not vnto our heirrs onelye. For that good which we doe with our owne hands we shall finde, but that our heires haue, it is doubtfull whether wee shall find that or no. Iudge then (gentle reader) if it bee not good counsel which Ecclesiast giueth. In the morning sowe thy seed, and in the euening let not thy hand rest, 11.1. cast thy breade vppon the waters, and giue a portion to seauen, and also to eight: and that of Saint Paul, sowe liberally, 2. Corinth 9, 6. and be rich in good workes: lay vp a good foundation, 2. Timoth. 6, 18: is not this good counsell? yes verilye; if it bee, followe it: if not, rape, congere, aufer, posside, relinquendum est. Catche, gather, houlde, hoorde, and doo what thou canst, thou muste leaue all at length, Haud vllas portabis opes Acherontis ad vndas, Nudus ad infernas Stulte vehere rates, Psalme 49. 17. hee shall take nothing awaye with him, when hee dyeth, neyther shall his pompe descende after him. I doo not perswade thee, to sell all and giue to

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the poore, to neglecte thy selfe, and thy naturall friendes and heires after thee, there is a care to bee had, which is necessarye and godlye, bothe in respecte of thy selfe, and of them; but this I saye vnto thee, if thou bee able to doo much good, euen of thy superfluitye: and thou giue a mite, thou doo some little good hardlye and verye sparinglye, and thinke this will suffice, I saye it will not. For greate is the wrathe which shall bee, therefore thy workes must bee weyed, and if they bee not found perfecte, *Reuelation* 3,2 viz: competente, accordinge to thy estate and power, thou wilt not bee regarded, no more then Balthazar was, Daniel 5.27. thy oyle also if it bee not plentifull and in great store, thy Lampe wil out; *Mathew* 15.8. and it wil be too late then to buy, to gather, to get, and what wilt thou then do? O buye nowe while time is, while thy goods ar thine own, while yet thou maist: loue not thy goods, but loue god in christ and vse thy goods as god commaundeth, so shal God loue thee, and thou shalt find in the resurrection of the iust, a sure reward. Qui adhæret creaturæ, cadet

cum

cum labili, qui amplectitur Iesum, formabitur in æuum, he that loueth & trusts to the creature, to any thing in this world, hee shall perish: but hee that doth loue the kingdom of God, and the righteousnes thereof, he shall stand, hee shall not perish, neither shal death, iudgment, no nor hell preuaile againste him.

Finis: Deo gloria.